

# A TRIAL OF THE ROMISH CLER- GIES TITLE TO THE CHVRCH:

*By way of answer to a Popish Pamphlet  
written by one A. D. and entituled*

*A Treatise of Faith, wherein is briefly and plainly shewed  
a direct way, by which every man may resolve and settle  
his mind in all doubts, questions and controuersies, con-  
cerning matters of Faith.*

By ANTONIE WOTTON. K

In the end you haue three Tables: one of the texts of Scripture  
expounded or alledged in this booke: another of the Testi-  
monies of ancient and later Writers, with a Chro-  
nologic of the times in which they liued: a  
third of the chiefe matters contained  
in the Treatise and Answer.

A. D.

Esai. 30. *Hæc est via, ambulate in ea.*  
This is the way, walke in it.

A. W.

2. Tim. 3. 15. *The holy Scriptures are able to make thee wise to  
saluation.*



LONDON.

Printed for Elizabeth Burby Widow, and are to be sold  
at the signe of the Swan in Pauls Churchyard,

1608.



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By way of answer to a Popish Prophecy

written by one A. D. and entitled

A Treatise of Rome, wherein is shewed  
a church, which can be no church, and  
is not in all things, neither in doctrine  
nor in discipline.

By ANTONIO WERTON.

In the end you have three Tables: one of the names of  
persons mentioned or alluded in the book; another of the  
names of ancient and later Writers with a  
note, in of the times in which they lived:  
third of the chief matters contained  
in the Treatise.



Printed by J. G. Smith, in the  
City of London.

1708.

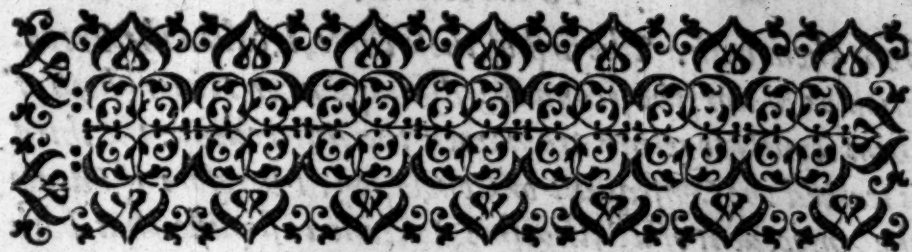
2. The body of the Treatise is divided into  
three parts.



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## TO THE CHRISTIAN READER.

**I** standeth not either with my occasions or my liking, to make a long preface to that discourse, which of it self seemeth to me ouerlong. Onely giue me leaue to informe the vnlearned of some few things, which may further him in the vnderstanding of it. The manner of my answer is such, as I haue vsed in my former writings. First I set downe the Papists Treatise word for word: then I draw it into a right forme of reasoning, that the truth may more euidently appeare: Lastly, I frame as direct and plaine an answer to it, as conueniently I can with shortnesse. If thou desire fully to conceiue the whole course of this kind of answering, I must intreate thee to haue recourse to the Preface, which I set before my answer to the 12 Articles, where the matter is deliuered largely and plainly enough. For the vnderstanding of this present answer, it may suffice thee to know what is the meaning of certaine words of Art, as we call them, which I am inforced to vse very often. First then, a Syllogisme is a certaine forme of reasoning, which consisteth of three sentences, whereof the second is drawne out of the first, and the third ariseth as a conclusion

and  
A 3  
from



## To the Reader.

from them both. The first of these three, is called the Proposition or Maior: the second the Assumption or Minor; both of them ioyntly together are named the Antecedent: the third is termed the Consequent or Conclusion. Therefore if I denie the Antecedent of a Syllogisme, I meane to signifie that both the Proposition and the Assumption are false: so must you conceiue senerally, that which soeuer of the three sentences I deny, that I take to be false. The consequence is the dependance of one vpon another: so that when I say, I deny the Consequence, my meaning is, that the latter part doth not follow vpon the former: for example, pag. 47. you haue this Syllogisme:

Antecedent.	{	Propos. {	If faith cannot be one vnlesse it be entire, then
		{	it must be entire.
		{	Assup. { But faith cannot be one, vnlesse it be entire.
Consequent.	{	Concl. {	Therefore it must be entire.

My answer to this Syllogisme is, I deny the consequence of your Proposition, that is, I say, it doth not follow that faith must be entire, if it cannot be one, vnlesse it be entire.

There is also another forme of reasoning, called an Enthymeme, which indeed is nothing else but an vnperfect Syllogisme, consisting of either part of the Antecedent, and of the Consequent. To this I answer, by denying either the Antecedent or the Consequence. For example, pag. 177.

Our Sauour himselte citeth some words out of that Chapter, and expoundeth them to be fulfilled in himselte.

Therefore that Chapter is to be vnderstood of our Sauour Christ and his Church.

To this Enthymeme I answer thus: this Consequent doth not follow vpon that Antecedent, which is all one, as if I should haue

To the Reader.

haue said, I deny the Consequence, that is, I say, that Chapter is not therefore to be understood of our Sauour Christ and his Church, because our Sauour citeth some words out of it, and expoundeth them to be fulfilled in himselfe. An example where the Antecedent is denied, though the Enthymeme be not plainly set downe, you haue pag. 327.

The Pope is Peters successor:

Therefore he cannot erre.

Here I deny the Antecedent, that is, I say it is false, that the Pope is Peters successor. And this may serue for sufficient instruction to the vnlearned, that they may be able to understand and iudge both of the reasons and the answers to them. It remaineth that I comend thee Christian Reader, whosoever thou art, that vnfaignedly desirest the aduancing of Gods glorie by thine owne saluation, to the gracious direction of the holy Spirit, that he may teach thee to understand and beleene to the praise of his name, and thy present and euerlasting comfort, through Iesus Christ our onely Lord and Sauour. Amen. From my house on the Tower hill. Ianuary 20.

1607.

Thine assured in the Lord Iesus,

Antony Wotton.



The following is a list of the  
 names of the persons who have  
 been appointed to the various  
 offices of the Government of  
 the Colony of New South  
 Wales, for the year ending  
 31st December 1843.

The Governor, Sir George  
 Gipps, has appointed Mr.  
 James Hume to the office of  
 Secretary to the Government,  
 and Mr. John Hunter to the  
 office of Under-Secretary.  
 Mr. Hume has also been  
 appointed to the office of  
 Treasurer, and Mr. Hunter  
 to the office of Comptroller-  
 General.



This is a list of the names of the persons who have been appointed to the various offices of the Government of the Colony of New South Wales, for the year ending 31st December 1843.

James Hume.



# A TREATISE OF FAITH, A. D. §. 1.

WHEREIN IS BRIEFLY AND  
PLAINLY SHEWED, A DIRECT WAY,  
by which euery man may resolue, & settle his mind, in all doubts,  
questions, or controuersies, concerning matters of Faith.



His Title is like the Apothecaries boxes & pots; which promise goodly matters by the inscriptions, but within haue either nothing, or some ordinarie drugs. *A treatise of faith, shewing a direct way, by which euery man may resolue, and settle his mind, in all doubts, questions, or controuersies, concerning matters of faith:* makes shew of instructing him, that shall reade it, what faith is, what kinds of faith there are; and (aboue all) what a iustifying faith is; how to be attained vnto; how vsed, to the obtaining of enerlasting life. These principally, and many more like these are required in a Treatise of faith; of neuer a one whereof there is any one Chapter, or peece of a Chapter, in this whole Discourse.

A. W.

Neither hath he done that litle he hath done, either briefly; as the heaping vp of vnnecessarie testimonies, in matters not doubtfull, in the verie first Chapter, euidently proues; or plainly; because, though in his Preface he sets down what he means to proue, yet it is verie hard for a man to apply his seuerall Chapters to the generall matter propounded by him, as the handling of them will shew.

*A Table or briefe summary of the whole treatise.*

A. D. §. 2.

Chap. 1. That faith is absolutely necessary to saluation.

Chap. 2. That this faith is but one.

Chap. 3. That this one faith must be infallible.

Chap. 4. That this one infallible faith must be entire.

Chap. 5. That Almighty God hath provided some sufficient meanes

B

where-



## A Triall of the Romish Clergies

whereby all sorts of men, may at all times, learne this one infallible, and entire faith.

Chap. 6. What conditions or properties are requisite, in this rule or meanes, provided by Almighty God.

Chap. 7. That Scripture alone, cannot be this rule or meanes.

Chap. 8. That no naturall wit of man, or humane learning, either by interpreting Scripture or otherwise, can be this rule of faith.

Chap. 9. That private spirit cannot be this rule.

Chap. 10. That the doctrine or teaching of the true Church of Christ, is the rule or meanes, wherby all men must learne the true faith.

Chap. 11. That this true Church of Christ, of which we must learne the true faith, is alwayes to continue, without interruption, untill the worlds end.

Chap. 12. That this same Church must alwayes be visible.

Chap. 13. How we should discern or know, which company of men is this true visible Church, of which we must learne true faith.

Chap. 14. That those Notes or markes which heretikes assigne: to wit, true doctrine of faith, and right use of Sacraments, be not sufficient.

Chap. 15. That these foure, Vna, Sancta, Catholica, Apostolica, One, Holy, Catholique, Apostolique, be good markes, whereby men may discern, which is the true Church.

Chap. 16. That these foure markes, agree onely to the Romane Church. That is to say, to that company of men, which agreeeth in profession of faith, with the Church of Rome.

§. 1. That the Romane Church onely is One.

§. 2. That the Romane Church onely is Holy.

§. 3. That the Romane Church is onely Catholique.

§. 4. That the Romane Church is onely Apostolique.

Chap. 17. The conclusion of the whole discourse: viz. That the Romane Church is the onely true Church of Christ, of which, all men must learne, the one, infallible, entire faith, which is necessary to salvation. And that the Protestants Congregations cannot be this true Church.

THE PREFACE.

**B**Eing moued by some friends, to confesse with one of indifferent good indgement, and of no ill disposition of nature; though verie earnest in that religion which he did professe: I was desirous to do my best endeuors, to let him plainly see, that the Catholique Romane faith was the onely right.

Being requested by some friends to maintaine the truth of Christian religion professed amongst vs, against the antichristian cauls of this popish proctor; I thought it my best course, first to answer in generall to the whole substance of his booke; and then to examine euerie particular Chapter. In the former, I first consider his drift and scope: then how he proues that which he intends. His drift is to shew, *That the Catholique Romane faith is the onely right*: wherein he craftily begs that which is in question; *That the Romane faith is the Catholique faith*; & which himselfe propounds, as the second thing to be proued by him: *That those onely which professe the Romane faith, are the true Catholique Church*. Neither can it be auouched by the authority of anie ancient writer, or by any good reason, that it is lawfull or fit to ioyne the terme Catholique (as Papists take it) to any particular Church whatsoeuer. There was great strife about the Catholike Church vpon earth in Austins time, which the Donatists would haue confined to Affrica: but the true Christians freed it from that bondage, and bounded it with no other limits then the compasse of the whole world. Let the Papists shew, if they can, that, in this whole cōtrouersie, the Catholique Church was euer restrained or coupled to anie one Citie, Dioces, Province, or Nation, as it is now by them to Rome. If they cannot, let them acknowledge, and renounce this their noueltie.

A. W.

August. ad Bonif. Epist. 50.  
ad Honor. Ep.  
161. de Agone  
Christian. 4. 29.

For which purpose, I did chuse to let passe disputes about particular points, and in generall to shew, First, that it is necessary to admit an infallible authoritie in the true Catholique Church: by reason whereof, euery one is to learne of it onely, which is the true faith of Christ. Secondly, that those onely which professe the Romane faith, are the true Catholique Church. The which hauing proued, I did consequently conclude, that the faith and beliefe which the authority of the Romane Church doth cōmend vnto vs, ought, without doubt,

A. D. 9. 3.



to be holden for the true faith.

A. W.

Indeed the best, and onely way to auow the doctrine of the Romish Church, is to leade men hoodwinckt in ignorance of the particular points it holds, many whereof are so palpably false, that he that knowes them, will easily be perswaded to abhorre them. But let vs see what you shew in generall.

Thus you dispute:

The generall  
syllogisme.

*The faith, which the authoritie of the true Catholique Church commends vnto vs, ought, without doubt, to be holden for the true faith.*

*But the faith, which the authoritie of the Church of Rome commends vnto vs, is the faith which the authoritie of the true Catholique Church commends vnto vs.*

*Therefore the faith, which the authoritie of the Church of Rome commends vnto vs, ought, without doubt, to be holden for the true faith.*

The conclusion of this syllogisme is set downe by you in plaine words; there; *The which hauing proued, I did consequently cōclude, that the faith, &c.* The proposition, or major is not exprest; no more is the assumption or minor; but in stead of them you haue deliuered the proofes of them, thus to be concluded. First for the proposition; at those words: *That it is necessary to admit an infallible, &c.*

Proofe of the  
proposition.

*If it be necessary to admit an infallible authoritie in the true Catholique Church, by reason whereof euery one is to learne of it onely, which is the true faith of Christ: then the faith, which the authoritie of the true Catholique Church commends vnto vs, ought, without doubt, to be holden for the true faith.*

*But it is necessarie to admit such an authoritie in the true Catholike Church.*

*Therefore the faith, which the authoritie of the true Catholike Church commends vnto vs, ought, without doubt, to be holden for the true faith.*

Onely the assumption of this syllogisme is propounded, the rest omitted. The proofe of your principall assumption is at those words: *That those onely which professe the Romane, &c.* And (as in the

the former syllogisme) the assumption onely is exprest, the rest vnderstood. Thus:

*If those onely which professe the Romane faith, are the true Catholike Church, then the faith which the authoritie of the Church of Rome commendeth vnto vs, is the faith which the authoritie of the true Catholike Church commendeth vnto vs. But those onely which professe the Romane faith, are the true Catholique Church.*

Prooffe of the Assumption.

*Therefore the faith which the authoritie of the Church of Rome commendeth vnto vs, is the faith, which the authoritie of the true Catholique Church commendeth vnto vs.*

We see now what his drift is; how he proues that he intends: and by what reason he confirms his prooffe. It remaines that we consider in general, to what part of his prooffe, or confirmation thereof, euery Chapter in his Discourse appertaineth.

In the 4. first Chapters he layeth certaine grounds concerning faith: in the 13. following he disputeth the matter propounded.

First he shewes the necessitie of faith, Chap. 1. then he deliuereth three properties required to true faith. *That it is one, Chap. 2. That it is infallible, Chap. 3. That it is entire, Chap. 4.* In his dispute, the twelue former Chapters, from the beginning of the fifth to the end of the sixteenth, containe the antecedent, or first part of his reason, and the proofes thereof. The seuenteenth addeth and enforceth the maine conclusion.

The assumption of the second syllogisme: *That it is necessary to admit, &c.* is handled from the fourth Chapter to the tenth.

The proposition of the first syllogisme: *That the faith which the authoritie of the true Catholique Church commendeth to vs, ought, without doubt, to be holden for the true faith:* is proued by another reason, from the ninth Chapter to the thirteenth.

The assumption of the third syllogisme: *That those onely which professe the Romane faith, are the true Catholique Church:* is debated from the twelfth Chapter to the seuenteenth.

This is the generall frame of the whole Treatise, as farre as I am able to conceine of it. Now let vs examine the truth thereof. Wherein that I may proceed the more orderly and plainly, I wil first speake a word or 2. of some matters that seeme fit to be



vnderstood, ere I answer particularly to the seuerall propositions.

What the diuerse significations of this word *faith* are, and how many sorts of *faith* there be, I will inquire (as farre as it is needfull for this Treatise) in my answer to the first Chapter: onely we are now to know, that by *faith* and *beliefe*, this Papist vnderstands the *matter* or *doctrine* which is to be beleeued. This appears in the rest of this Preface, and namely at these words: *Fourthly because these few plaine points, &c.* as also euery where in his Treatise; though sometimes (as I will shew in due place) he take it otherwise. The like I say of the word *Church*: which being diuersly taken in Scripture, is here to be restrained to a *certaine cōpany of men vpon earth*, as this Author himself shewes in this Preface, at the place asorenamed.

To the principal syllogisme.

Now then to answer directly to his principall syllogisme; I deny the whole antecedent therof. Because it takes some things for a knowne truth, which are either false, or, at least, full of doubt. As for example, that *the true Catholique Church is a company of men vpon earth*: whereas who knowes not, that the saints, that haue bene, are, and shalbe in all ages, are members of the true Catholique Church, which consists of them all ioyntly? That *all the seuerall congregations, which hold the true doctrine of the Gospell, are one and the same Church*. A doctrine (in his meaning) without anie warrant of Scripture, as it shall be shewed hereafter. That *there is authoritie in a certaine company of men vpon earth, to require, that whatsoeuer they deliuer, be held for an vndoubted truth, vnder paine of damnation to all that wil not so beleene them*: whereas God vseth not the authoritie of men, but their *ministerie*, to the begetting of faith in them that shall be saued.

To the proposition.

In particular I denie the proposition; because all the Churches in the world may erre, either in some one point not fundamentall; or some in one, some in another. And therefore some things may be propounded by the true Church of Christ, which notwithstanding are not, vpon any authoritie of theirs, to be held for true.

To the proof of the proposition.

To the prooffe of the proposition set downe in the second syllogisme I answer, by denying the assumption: *That it is necessary to admit such authoritie in the Church*. The reasons of my deniall,

deniall are: 1. That God hath giuen no such authoritie to anie companie of men, since the Apostles, or besides them; who had it seuerally, euery one in his owne person. 2. That there is no necessitie of anie such authoritie, for the saluation of the elect, or damnation of the reprobate. 3. That the Scriptures are left vnto vs for an absolute rule, whereby all things that are to be beleueed must be tried.

I denie also the assumption of the first principall syllogisme; To the Assumption, and to the prooffe of it, contained in the third syllogisme, I say further, that they which professe the doctrine that the Church of Rome now teacheth in many points, are members of the Church of Antichrist, vnder the Pope the head thereof. But if, as you say, *Those that professe the Romane faith, are the true Catholique Church*, how ignorantly and absurdly do your Monkes of Bourdeaux write, in their solemne profession of religion; where they say, that *the holy, visible, catholique, and Apostolike Church dispersed ouer the whole world, hath communion in faith & manners with the Church of Rome?* If the Catholique Church haue communion with the Church of Rome, sure the Catholique Church and the Church of Rome are not all one.

To the Assumption, and the prooffe thereof.

In fidei profess. anno 1585. art. 60.

Upon which points, when he had heard my discourse, he desired me, for his better remembrance, to set downe in writing, what I had said. The which I had first thought to haue done briefly, and to haue imparted it onely to him: but by some other friends it was wished, that I should handle the matter more at large; they intending (as it seemed) that it might not only do good to him, but to others also, that should haue need of it, as well as he. Of which sort of men standing in this need, as I could not (considering their miserable case) but take great pitié: so I was easily moued, especially at my friends request, to be willing to do my endenour, which might be for their reliefe and succour: and to take any course which might turne to their helpe and profue.

A. D. 54.

The title of your booke professeth breuitie; here you say, that you had thought to set downe your discourse briefly, but haue handled the matter more at large. Either your Title or your Preface is to blame. Your Title is iustified afterward, where you say, that your course of writing is very brieife and compendious.

A. W.

Papists



Papists talke of pitie, who, without mercie or conscience wold haue murthered so many thousands by treason, & (as they thought) haue sent them almost quicke to hell, soules and bodies together? It is not anie pitie of vs, but your slavery to the Pope, and proud conceit of (I know not what) merite, with hope of making your part strong for rebellion or massacre, that drawe from you these goodly treatises.

A. D. §. 5. *Now of all other courses, which haue bene, and might be undertaken; that, which in my speech I did chuse as most expedient for him with whom I did conferre, seemed best also for me to prosecute in this my writing, for the benefite of him and others, and this for foure reasons.*

A. W. I know not what he was, with whom (as you say) you did conferre, but I am sure his iudgement was (at the most) but indifferent good, if such a course as begs the question, would be any way liked of him. You vndertake to shew, That it is necessary to admit an infallible authority in the true Catholique Church: which you expound to be, *A companie of men upon earth.* VVhat Protestant is there of any knowledge, but vnderstands, that by *Catholique Church* we meane ordinarily, not any companie in this world, but the whole Societie of the faithful, from time to time? But these gay shewes of *Catholike Church*, *Uniuersalitie*, *antiquitie*, *vnitie*, *succession*, and such like, are fit to deceiue the ignorant; for which purpose your discourses are written, & with who they preuaile, by the iust iudgement of God, who sends them strong delusions, that they may beleene lyes, because they haue not embraced the loue of the truth, that they might be saved.

2. Thes. 2. 9. 10 A. D. §. 6. *First, because it is very briefe, and compendious; and consequently such, as euery one might haue leysure, and should not be much weary to reade it.*

A. W. You deale in your corrupt writings, as leud men do in slanderous reports: who speake anie thing, at aduenture, though neuer so vntrue, or vnlikely. It is hard but some men will either belecue, or make doubt of it, at the least. So all men reade your writings, you care not. Though they, that are of knowledge, and iudgement, discern your falshood: yet it is twentie to one, but some ignorant fellow will light on them, that may be seduced.

ced. And this practise you follow the rather, because you are, for the most part, out of feare of being shamed by confutation; for that you are vnknowne, and know well inough, that our answers to you, are commonly, and many times must be so large, that one amongst manie can hardly find leisure to reade them. Whereas if the authors of your treatises were knowne amongst vs, and our answers applied shortly, and plainly to the verie point of the argument, that being disrobed of the idle ornaments you cloath it withall, and laid naked to the view of true reason, we should haue as few of your discourses, as we haue now of your replies, to our refutations of your treatises; which are so few, that, in many yeares, it is rare to haue anie second charge by you; vnlesse it be in such a fight, as requires no more but a *brauado*, without coming to handie blowes.

*Secondly, because, it, standing onely vpon few, but most certaine conclusions, and grounds; is free from many canils of the captious, which more ample discourses are subiect vnto.* A. D. §.7.

To speake truly, and properly, there is but one conclusion in your whole Treatise, as I haue shewed out of this your Preface. Against which we also oppose one as brieve, and more certaine then yours. Your conclusion is, That the faith, and beliefe, which the authority of the Romane Church doth commend vnto vs, ought, without doubt, to be holden for the true faith. Ours, That the faith which the Scripture teacheth vs, is the onely true faith. If you speake of the seuerall cōclusions belonging to the prooofe of the generall, there are (at the least) as many as there are Chapters. But if you meane the three grounds, which you signifie before, and repeate afterwards, they are so farre from being certaine, that there is neuer a one of them true, as you vnderstand them. A. W.

*Thirdly, because, the matter handled in it, is not very high nor hard, but common, easie, and plaine: and such, as may be vnderstood of any, who, hauing but a reasonable wit, or vnderstanding, wil carefully read it (as the importance of the matter requireth) with iudgement, deliberation, and (which is chiefe) with prayer to God, and a resolute good will to follow that, which he shall find to be right.* A. D. §.8.

The matter is as hard, by your handling of it, as sophistrie can. A. W.



can well make it; as high, as the deepe foundation of religion. Yet I denie not, but it may be vnderstood by a man of such parts, and paines, as you require: and adde farther, that the like may be auowed of the true grounds of religion, as they are contained in the Scripture: to the reading, and meditation whereof the Lord himself hath promised such a blessing, as your treatises, if they were neuer so true, could not looke for. Is not the fountaine better then the chanell?

*Psal. 1. 1. 2.  
Ioan. 5. 39.*

**A. D. §. 9.**

*Fourthly, because, these fewe plaine points, which are here set downe, include all other: and whosoever shall, by the helpe of Gods grace, and the force of these, or other reasons, yeeld assent to the points proued in this discourse: must by consequence, without further disputing or difficultie, yeeld to all particular points, which the aforesaid Church commendeth for points of faith, and will be moued to settle himselfe in the stedfast beliefs of all. For if he once admit, that there is a Church, or company of men, on earth, infallibly taught by the holy Ghost, what is the true faith in all points: and that this Church is, by Gods appointment, to teach all men in all matters of faith, which is the infallible truth: and further, that this Church, which is thus taught, and must teach vs, is no other but that visible company, which professeth the Romane faith: then he shall not need to straine his wits in studying, or to wast words in wrangling, about particular points of controuersies, or to vse any such troublesome and vncertaine meanes to find out the truth: but may easily, and most certainly be instructed in all, by onely enquiring and finding out (which all sorts of men may easily do) what is generally holdē by the Church, for truth, in all particular points, whereof they doubt.*

**A. W.**

*If these few points be so conuenient, because in the all other are included; why should not our doctrine of the Scripture be as conuenient, by the same reason? Let vs compare our assertions together. The first of yours is, That a man must admit, that there is a company of men on earth, infallibly taught by the holy Ghost, what is the true faith, in all points. The first of ours, That a man must beleene, that there is a written word of God, wherein the holy Ghost hath certainly taught, whatsoever is needfull to be knowne to saluation. Your second is: That this company of men is, by Gods appointment to teach all men, in all matters of faith, which is the infallible*

fallible truth. Our second: That *this written word of God is appointed by him to teach all men in all matters of faith, what is true, what false.* Your third: That *this company of men is no other, but the visible company, which professeth the Romane faith.* Our third: That *this written word is no other, but the bookes of the old and new Testament.* The prooffe of your positions, and the exceptions, you take against ours, shalbe handled (if it please God) in their due places; in the meane time, if any mā be troubled with those ordinarie doubts, which you haue buzzed into the common peoples eares, concerning *the uncertainty and hardnesse of the Scriptures*, let me intreat him to stay himselfe awhile vpon these considerations. First that *the bookes of the old and new Testament acknowledged by vs, are also confessed by you to be the verie word of God; in the penning whereof\* the penners were so directed by the holy* <sup>\*Bellar. de Concil. lib. 2. cap. 12. S. Dis-  
cuntur.</sup> Ghost, that they could not erre. Therefore whatsoeuer the meanes be, whereby we come to assurance, that these bookes are the word of God, let it suffice all men, that both we, and you agree, they are so. But I pray tell me: Are the determinations of the Church any more certaine? What ground haue I, but the word of some men, that the Church hath so determined? It is not a matter so agreed vpon betwixt vs, as the bookes of Scripture are. Out of question the ods is on our side. It is doubtfull, whether you Romanistes are the Church or no: it is out of doubt, these bookes are the infallible word of God. But you will say, the Scriptures are hard to be vnderstood; as well because they are written in Hebrew, and Greeke, as also for the kind of writing. Are not all the Decrees of your Councils, and determinations of your Popes Consistorie, written either in Greeke, or Latin, or in the Italian language; in none of which one man among ten thousand hath any skill? And is there not as great reason to thinke, the Scriptures are rightly translated, as your Decrees, Decretals, and Determinations? Especially when as we (commonly) alledge the interpretations of the ancient Fathers, and learned Papists for the auowing of our translations. But the Scriptures are hard to be vnderstood, though a man be skilfull in the tongues. And are the Decrees of your Councils so easie, that euery man may vnderstād them, who knowes the language they



<sup>a</sup> Bellar. tom. 3. they are written in? Doth not <sup>a</sup> Bellarmine condemne, and confute our writers, Calvin, Chemnitius, and other, for not vnderstanding the Decrees of your Councell of Trent written in Latine; which language they were as skilfull in, as himselfe? If they be so easie, how chance <sup>b</sup> Bishop Catharin and Frier Soto, that were both present at the Councell, and heard the debating of matters, can not agree about the doctrine of it, concerning assurance of salvation? which (as <sup>c</sup> Soto affirms) was the longest and most troublesome disputation of all in the Councell: and therefore should haue bene best vnderstood, and plainliest deliuered. Yet is it so propounded by the holy fathers, the authors of it, that <sup>d</sup> Catharin saith boldly, <sup>e</sup> he foresaw, that most men would vnderstand the words of the Decree otherwise then the holy Synod meant them. Was there not great contention within these very few yeares, betwixt <sup>f</sup> Archbishop Christophor. de Capite fontium and many other Diuines, about the meanes of transsubstantiating the bread, though in his iudgement the Councell of Trent makes manifestly for him? I forbear to say, that some points seeme to haue bene craftily set downe of purpose, like the oracles of Apollo, that which way soeuer they be taken, the Church may not seeme to haue erred. Neither will I adde, that <sup>g</sup> diuerse matters are deliuered by Councels, not as points of faith, but as probable coniectures: which yet may be, and are taken by some of your owne <sup>h</sup> learned writers, as if they were resolutely determined for certaine truth. These things considered, I see no sufficient reason, why it should not be as fit, and safe to learne of the Scripture, <sup>i</sup> which is the infallible truth, as of any companie of men whatsoeuer.

But you labour to commend to vs this resting on the authoritie of the Romish Church by some especiall commodities, that shall ensue thereupon. The first wherof is ease: the 2. certaintie of knowledge. He shall not need (say you) to straine his wits in studying &c. If ease were not too much delighted in by men of your profession, there would not be such swarms of idle Monks, Fryers, Nuns, nonresident Bishops and Priests amongst you. But true Christians vnderstand, that it was not Gods purpose to prouide so much for their ease, by giuing them leaue to be-

lecue

<sup>a</sup> Bellar. tom. 3. de Sacram. passim: & ubique.

<sup>b</sup> Dominic. Sotus in Apol. contra Cathar. cap. 2.

<sup>c</sup> Vbi supra.

<sup>d</sup> Vbi supra.

<sup>e</sup> Ambros. Catharin. tract. 1. Verba decreti aliter plerisque accepturos, quam fuerat mens sancte Synodi. & Christophor. de Cap. font. archiepisc. Cæsariensis. de necessitat. correct. theologie scholasti.

<sup>g</sup> Bellar. de Concil. lib. 2. c. 12. S. Quatuor.

<sup>h</sup> Clement. V. nic. de summa Trinit. & fide catholica.

<sup>i</sup> Canus loc. com. lib. 5. q. 4. cap. 5.

leeue at aduenture, hand ouer head, whatsoeuer it should please  
men to enioyne the; but that it is his good pleasure, that all men  
should carefully and painfully exercise themselves, night and  
day, in reading and meditating of the Scriptures. He is too nice  
and dainty a professor of religion, that is loth to straine his wits  
to the vttermost, in the study of any thing reuealed by God in  
Scripture. What shall I say of him, that calls conference and di-  
sputation about, euen the greatest points of faith and iustificati-  
on, *wasting of words in wrangling*: <sup>1</sup> *Nec se magnanimo maledicere*  
*sentit Achilli*? It is strange you should not haue the wit to per-  
ceiue, that, by this censure, you condemne *Lombard, Thomas*,  
and all your schoole men: yea the Pope, and generall counsels,  
<sup>m</sup> who are bound to vse such meanes, for the finding out of the  
truth: and (as <sup>n</sup> *Sotus* saith) *did vse them in a long and trouble-*  
*some disputation*, yet forsooth neither the one, nor the other, at  
<sup>o</sup> least both together cannot erre. No man then ought to refuse  
study, or disputation of controuersies in diuinitie, because they  
are troublesome. Therefore, to mend the matter, you adde that  
they are also *uncertaine*: what can be certain, but only reuelation,  
if the true vse of reason can breed nothing but vncertainty?  
How idly and vainly did your schoolemen imploy themselves:  
if all their study and labour must end in vncertainty? What  
vse is there of Councils for finding out of the truth, since the  
helpe to be had of them, is debating of matters by reasoning?  
Do we not find in daily experience, that as flint and Steele stric-  
ken together bring forth fire: so truth is, as it were, beaten out  
by disputation? It is reported you make great shewes of desiring  
a disputation. I maruaile to what ends: If, when all comes to all,  
your auditors shall still remaine vncertaine what is true. Shall I  
go yet farther? You tell vs *the Church cannot erre*; we beleue  
you not: you alledge some places of Scripture to proue it to vs:  
we say they proue no such matter: what course will you take? It  
is in vaine to dispute of it: that is, (as you say) *to wast words in*  
*wrangling about it*. <sup>p</sup> *For that is but an vncertaine meanes to find*  
*out the truth*. Haue you not brought matters to a good passe,  
thinke you, when you professe that there is no meanes to discern  
certainlie whether the Church can erre or no, but onely to take

k *Psal. 1. 2. 26*  
119. per tot.

1 *Ouid. Meta-*  
*mor. lib. 13.*

m *Bellar. de*  
*pontif. Rom.*

lib. 4. cap. 7. ad  
obit. 2.

n *Sotus. A-*  
*pol. contra. Ca-*

thar. cap. 2.  
o *Cap. 16. sit*

1. *post. med.*

p See 12. Art.  
part. 1. art. 5.



her own word for it? Yea no meanes left to know that she is the Church. For if you will againe fly to the Scriptures; you run into the former difficulties, and end as before in vncertainty. Who would haue to do with such vnreasonable men?

But that you may not seeme to leaue vs in vncertainty; you tel vs, that *we may most certainly be instructed in all particular points of controuersies, by onely enquiring and finding out what is holden generally by the Church for truth, &c.* You send vs to the faith of the Church, and namely of the Church of Rome. Which (say we) is onely so farre forth to be yeelded vnto, as it is agreeable to the Scriptures. Neither do we say so c<sup>o</sup>nely, but <sup>a</sup> Ambrose, long before our time, hath said the like. *We are commanded (saith Ambrose) to enquire after the faith of the Church, and that <sup>b</sup> especially: in which Church if Christ be a dweller, <sup>c</sup> it is doubtlesse to be made choise of. But if the people be vnfaithful, if an heretical teacher deforme the dwelling; the communion of heretickes is to be auoided, the congregation must be shunned.* And a little after: *If there be any Church that refuseth the faith, and <sup>d</sup> holds not the foundation of the Apostles preaching, it is to be left, lest it taint vs with some spot of <sup>e</sup> vnbeliefe, or vnfaithfulnesse.* Neither will it serue the turne; that you referre vs to that which is generally holden by the Church: for both the generall faith depends vpon the particular beliefe of the Church, or Pope of Rome; and is not to be taken for truth, because it is generally receiued, but because it agrees with the Romane faith; as we learned before of your <sup>f</sup> Monkes of Bourdeaux, who make the Catholique Church to haue communion with the Church of Rome, as the fountaine of truth; and of greater authoritie, in their iudgement, then the Catholicke Church. But let vs admit that you desire, of beleeuing whatsoeuer is generally holden by the Church: I am half afraid, this conceit, be it neuer so strong, wil not procure the quietnes you promise vs. The causes of my feare are these two. Fir<sup>st</sup>, I may doubt of such a point, as is not yet determined by the Church; for example, I make question of the Popes authority about Councils, or theirs about him. How shall I most certainly be instructed in the truth of this question? *Enquire (say you) and find what is generally holden by the Church.* What if the  
Doctors

<sup>a</sup> Ambros. in  
Lucam. lib. 6.  
cap. 9.

<sup>b</sup> In primis  
querenda.

<sup>c</sup> Hand dubie  
legenda.

<sup>d</sup> Possideat.

<sup>e</sup> Perfidia.

<sup>f</sup> Profess. fidei  
art. 60.

Doctors of your Church cannot agree about this point? That they cannot, it appears by your owne doubting; & where you make it questionable, whether the Pope alone or the Pope with a general Councell be free from error. And<sup>h</sup> Bellarmine is faine to take a great deale of paines, in answering the arguments of diuers Papists, some of them equall to himselfe for learning, iudgement, and authoritie, who make the Pope subiect to general Councells. But of this in due place. Say it were generally agreed on: Could I thereby be most certainly instructed what is truth in this point? May not all saue the Pope be deceiued? and perhaps he to; without the aduice and assent of a general Councell: at least, if he haue not in his consistory, vpon good deliberation, resolved of the matter? What shall it auaille me then to know, that (generally) it is thought the Pope is aboue any Councell? Supposing this point were generally held to be true, though indeed, as I said before, it is denyed both by priuate men & by 2. councells; that of<sup>k</sup> Basil, & the other of<sup>l</sup> Constance which deposed two Popes, Iohn the three and twentieth and Benedict the thirteenth. And<sup>m</sup> Bellarmine saith, that to this day it remaines in question, euen among the Catholikes. Well, put case all men thought, as Bellarmine, and all such Popish parasites would haue it, what were I the nearer, as long as there can be no certainty of truth, (in your opinion) where nothing is iudicially determined by a Pope, & Councell? The second reso- of my doubt is, that I know not how to find out, either easily, as you say every man may, or certainly, though with some paines, what is generally holdē by the Church for truth, in al particular points, wherof I doubt. Shall I looke into the confessions of seuerall Churches? Where are they to be found? Shall I traual in- to euery particular country, to learne what they hold of this, or that poynt? What assurance can I get hereby, but from some speciall men? And it is a venture, but they will not all agree in euery point. What remaines? Forsooth that which is all in all; I must beleue, *Waiso*, or *Clarke*, or *Blackwel* the archpriest, or if al these will not content me, *Gerrard*, *Tesmond*, *Hall*, or, without all doubting, *Garnet* the superior of the Iesuites, who questi- onlesse is as void of error, as the Pope himselfe, Haue I not,

Chap. 16.  
Sect. 1.  
Bellar. de  
Concil. autor.  
lib. 2. c. 13. 14.  
15 16. 17.  
Nicol. Cusan.  
Concor. cathol.  
li 2. cap. 4. 12.  
Panorm. in c.  
significasti. ex-  
tra. de elec. 110.  
Abulens. in  
Math. 18.  
q. 108 & alij  
apud Bellar.  
ubi supra.  
Christop. de Ca-  
pite. fontium  
de necessar.  
correct. theol.  
schol. fol. 53. b.  
k Concil. Basil.  
f. ff 2. c.  
l Concil. Con-  
stant. sess. 4.  
m Bellar. de  
Concil. autor. l.  
2. ca. 13. §. De-  
inde.



throw you, a sound foundation, to build my faith vpon, when I haue the word of these equiuocating traitours, Priests and Iesuits? And yet this is the most I can haue in this case, if I be a man vnlearned, especially vnable to reade. Is it possible, any man should be so senselesse as to hazzard his euerlasting saluation, vpon such an vncertainty, to belecue he knowes not what, because a Priest, or a Iesuit tels him, that the Church generally doth so belecue? But what if it fall out, as it may do, that the *Priests* perswade him the Church holds one thing; and the *Iesuites* affirme it maintaines the contrary; how shall a poore soule either settle his iudgement, or quiet his conscience? *Quid sequar, aut quem?* Were it not a directer, and certainer course, to hold nothing for truth in religion, but that which is proued to vs by plaine testimonies of Scripture, or certaine consequence of reason, drawne from principles evidently exprest, or apparētly contained in the knowne word of God? The difficulties of translation and interpretation shall be handled in their places; which also, as I shewed ere while, accompany al your writings of priuate men, Popes or Councils. Now then if their be many particular points of cōtrouerfies, whereof I may doubt, which are not resolued of by any iudgement of the Church, nor agreed vpon by the learned of your owne side; if I cannot certainly know what is generally held for truth, by the Church, but as I giue credit to the report of a Priest, or Iesuit, whom I know to be partiall in the matter, because he is one of the Popes vassals; subiect to erre, because he is a priuate man; likely enough to lye because he maintaines equiuocation; what madnesse were it for me to forbear searching and studying of the Scriptures, where I am sure the truth of God is to be found, and to lose my time, and labour in seeking what the Church generally holds, and that of those men who perhaps vnderstand not what is held, but as they haue bene informed by others, who may themselues haue mistaken the true meaning of the Church in that it holds?

n See 12. Art.  
part. 1. Art. 3.  
& 5.

A.D. 5. 10. Of which points also, (If they be desirous) they may haue sufficient authority and reason yeelded, by the learned of the same Church; though they should not so desire reason to be yeelded, that without reason be giuen, they would not belecue at all, or as grounding their faith

faith upon the reason given: such Christian believe ought onely to be grounded, upon the authoritie of God, speaking by the mouth of the Church, who ought to be beleaved in all matters, without giuing any reason.

There is no sufficient authoritie for a man to ground his faith vpon, but the truth of God reuealed. *Whatsoener is taught without that authoritie, is as easily contented as alleadged.* Therefore <sup>b</sup> Iustine wils him, that would be settled in the truth, to flie to the Scriptures. And <sup>c</sup> Tertullian reiects that which is brought, if it be not in the Scriptures. <sup>d</sup> Origen saith, Christ, is no where to be sought, but in the mountaines of the law and the Prophets. Yea <sup>e</sup> Jerome makes the Scriptures the bounds of the church beyond which she may not go. Are you able to shew this authority in all particular points of Controuersie, whereof a man may doubt? Are you not faine in many particulars, to deny the sufficiency of the Scriptures, and to run a madding after traditions? What talke you then of shewing sufficient authority? The best authority you can alleadge for many matters, is the Popes will, who cannot erre, as you ridiculously imagine. And this authoritie is all the reason you haue in diuers points; except such stuffe as <sup>f</sup> Durād brings in his *Rationale diuinarum officiorum*; wherof many of your own men are ashamed.

I had thought your Friers vow of obedience to their superiours, or, at least, the Iesuits special vow of blindfold obedience, had bene the height of all perfection in this life: but I perceiue now, that there is a greater opinion of holinesse in these vowes, then there is cause why. For you tye the obedience of euery Christian in such sort to the authoritie of the Church, and indeed, of his particular pastor, yea of euery Priest, or Iesuite, that comes licenced by *Blackwell*, or some *new Garnet*, that he must beleue, without enquiring any reason, whatsoever such a fellow shall deliuer to him for truth. This is the obedience, one of your Cardinals speakes of, *Obedience without reason* (saith <sup>h</sup> Cusan) *full and perfect obedience, namely when a man yeelds obedience, without requiring any reason; as a beast (horse or other) obeies his master.* So doth your Popish Clergie vse the people, as men do their Asses; make them beare, and do what they list, yea euen to

A.W.

<sup>a</sup> Hieron. ad Math. cap. 23.

<sup>b</sup> Iustin. contra Trypho. p. 207.

<sup>c</sup> Tertullian de carne Christi. cap. 7.

<sup>d</sup> Origen in Cantic. hom. 3.

<sup>e</sup> Hieron. in Mich. lib. 1. c. 1.

<sup>f</sup> Durandus in Ration. Diuinar. officior. passim.

<sup>g</sup> Constitut. Iesuit. par. 3. cap. 1.

<sup>h</sup> Nicol. Cusanus. excitat. lib. 6. ubi ecclesia.

<sup>i</sup> Lumentum.



the attempting of most horrible and incredible treasons against their Soueraigne and countrey. I will not now dispute what agreement there is betwixt faith and reason; nor whether of them is the former; nor, in what case, a man may require reason; onely that no man may conceiue amisse of our doctrine, concerning our demanding of prooffe for that we are enioyned to beleue; he is to vnderstand, that we aske no farther prooffe, but to be perswaded that the point deliuered to vs, is warranted by Scripture. Let it be neuer so much in (seeming) contrary to reason, if it be agreeable to Scripture, we hold our selues bound in conscience to take it for truth, though we be no way able to answer such reasons, as we know are brought against it. Neither yet do we rest satisfied, as soone as some place of Scripture is alledged in a doubtfull matter; but, here indeed we hearken after reason. Yet not to prooue that true, which we find affirmed in Scripture; but to make vs perceiue, that such, and such is the meaning of the Scripture. Whatsoever the Scripture saith, we acknowledge to be absolutely true, so farre as it is deliuered for true by the holy Ghost. But what the sense of the Scripture is, we thinke it must be prooued by the true vse of reason, according to the certain principles of diuinitie, and such helps, as obseruation of circumstances, vnderstanding of the tongs, conference of like places, & logical discourse, with such other helps, reasonably affoord vs. But why should you find fault with demanding reason, or not be most willing & ready to ioine it to your authority, since (as<sup>k</sup> Cusan saith) *faith is not abased by reason, but exalted: euen as water in a vessell supports and lifts vp oyle.* As for your prooffe, that therefore we may not demand a reason, nor so much as enquire, whether the points that are taught vs, be sutable to the Scripture or no, because *Christian beliefe must onely be grounded vpon the authority of God speaking by the mouth of the Church:* we say that you auouch that which is not true. For Christian faith must be grounded vpon the authoritie of God, speaking by the pens of his Apostles, and Prophets in the Scripture; not vpon the authoritie of any company of men living, from time to time, in the world. The Church you dreame of, will, I doubt not, in another part of my answer be shewed to be nothing, but

*k. Nicol. Cusan.  
Excitat. lib. 3.  
Serm. perfectus  
omnis erit.*

a fancy, and a gay word to deceiue the simple; when as by it you meane no more, but your clergie, or perhaps your Bb. onely assembled in a Councell, or the Pope himselfe alone, who can with no more reason be called the Church, then <sup>1</sup> the head may be tearmed the body, or the whole man, if I should grant you, that he is the head, which is both <sup>m</sup> false and absurd. The Lord vseth not the authoritie of men, to enioyne what they list for a matter of faith, but their ministry, to beget faith (by declaring what he hath reuealed in the Scripture) through euidence of truth, and power of exhortation, testified and made effectuell by the mightie grace of the holy Ghost in the hearts of them that shall be saued.

1 See 13. Art.  
part. 1. art. 5.  
pag. 63.  
m Reynald.  
confer. with  
Harc.  
*Chamierus de*  
*Oecumen. Pon-*  
*tif. lib. 2. arg. 1.*

The which briefe and compendious resolution of faith, whoſoener will (as euery one may ſecurely, and (as in the diſcourſe following ſhall be declared) muſt neceſſarily embrace: beſide the eaſe, he ſhall alſo reape this commoditie, that, cutting off all occaſions of needleſſe and fruitleſſe doubts, queſtions and diſputes, concerning matters of faith: wherein vnſettled minds ſpend their time and ſpirit, he ſhall haue good leiſure, and better liking, then ordinarily ſuch vnquiet mindes can haue, to employ his endeauours more fruitfully otherwayes; to wit, in building vpon the firme foundation of ſtedfaſt faith, the gold and precious ſtones, of Gods loue, and other vertues, in praſtiſe whereof conſiſteth that good life, which maketh a man become the liuing temple of almighty God: the which temple, Gods ſpirit will not onely viſite, with holy inſpirations and bleſſings oftentimes, in this life, but he wil alſo inhabite and dwell continually in it, both by grace, here, and by glory, in the other moſt happy, and euerlaſting life.

A.D. 511.

The securitie, that ariseth from resting vpon the authoritie of the Church, is freenesse, not from danger, but frō care. This latter, I confesse, will easily be wrought by this perswasion in the heart of a carelesse worldling, or a man superstitiously ignorant, if he can be senselesly obstinate inough, in keeping his eyes and eares from seeing and hearing the truth of God, in the Scripture: for to such men *God sends strong delusions to beleue lies, that they may be damned which haue not received the loue of the truth, that they might be saved.* But alas! what shall this case aduantage them, but onely that they may go laughing to destruction,

A. W.

□ 2. *Thess.* 2. 9.  
10.

o Prov. 7.22.



struction, as a foole doth to the stocks and whip? What necessitie can there then be, of embracing such a dangerous resolution?

Besides the ease, you tell vs now of another commodity, that may be reapt by embracing that *compendious resolution of faith*. Which before I examine, let me here againe put you in minde, that you condemne the greatest part of all your Schoolemens writings, as needlesse and fruitlesse doubts, questions and disputes; and call them *unsettled minds, that spend their time, and spirits in such matters*. And surely such were many of the points they handled, hauing nothing in them but vanitie and vexation

\* In 4. senten.  
dist. 8.

a In 3. Thom.  
q. 73. &c.

Vide Christop.  
de cap fontium  
ubi supra.

b Ioan. 5. 39

c Psal. 1. 2 &  
119. 103. 127.

of spirit: as may appeare (to name one for all) by their articles and questions vpon\* Lombard and<sup>a</sup> Thomas, about the Masse. But is anie man to be found so shamelesse, as that he dare call it a needlesse and fruitlesse labour,<sup>b</sup> to search the Scripture, for the finding out of the truth, in such matters as are necessarily to be beleued for the attaining to saluation? Doth the neglect of this dutie bring a man good leisure and liking, to build himselfe vp in the loue of God? What loue of God can there be, where

there is no delight in his word? <sup>c</sup>David makes it his meditation day and night: and preferres the sweetnesse he finds in it, and the account he makes of it, before *honie and the honie combe, fine gold and all manner of riches*. But what should I heape vp vnnesse- sary testimonies, in a case not doubtfull? Is it possible they should be Christians, that make so small reckoning of the testiment of Iesus Christ? Can he be said truly to loue his father, that neuer cares to see what his fathers loue to him is; but contents himselfe with so much knowledge of it, as men list to impart to him; yea that knowes not whether he had such a father or no, but onely, as other men haue told him? We say not, that euery man is bound vpon hazzard of his saluation, to know euery point of difference betwixt you and vs, or to vnderstand the sense of euery place of Scripture; but that all true Christians must labour for as much knowledge, as, by diligent hearing, reading and meditating of the Scriptures, they can attaine to. Neither shall they, by this study and endeour, either abate their loue to God, or deprive themselves of the sense of his loue to them. Nay rather both the one and the other shalbe increased,

fed, when a man shall fee the work of Gods spirit in his heart, kindling in him a desire to vnderstand the myltery of his redemption by Iesus Christ, to comprehend the infinitenesse of the loue of God the Father, and enlightning him to conceiue that, which, by his owne skill, he neuer were able to discerne. But they that follow your resolution, neuer come rightly to vnderstand what the loue of God to them is: but if they will consider things aduisedly, must needes thinke God hath dealt hardly with them, as with seruants, not with sonnes; whom he shuts out from the knowledge of his will, and view of his wisdom & maiestie, manifested in the writings of the old and new Testament; affoording them no more of that heavenly Manna, but such chippings and parings, as their idle and proud prelates will vouchsafe to cast them. He, that finds the loue of God toward him, in opening to him the true sense of the Scripture, in matters concerning his euerlasting saluation, doth beare more true loue to God for it, then any Papist can do, that glorieth in his blind obedience to men, & maketh the end of his louing God the deseruing of euerlasting life, by his ignorance of the Scriptures. As for true holinesse of life, whence doth it arise, but from the feeling of Gods loue to vs; whereby the spirit of God which dwels in vs, inflames our hearts with the affections of kind children to so louing a father? Can you imagine, that he, who hath at most, but a kind of perswasion, of I know not what holy inspirations & blessings of Gods spirit, vpon some Priests or Iesuits word, can loue God as truly, and seruenly, as he, that knowes by the truth of God in the Scripture, that the spirit of God dwels in all Gods children, one of whom the same spirit assures him he is? Your Papist must liue holily, that he may become the temple of God; a true Christian knowes he cannot liue holily, but by the holy Ghosts dwelling in him, and making him the temple of God. And can it be a question, whether of these two loueth God more dearly? But I haue bene too long in your Preface. Now to the Treatise it selfe.

d Rom. 8. 9.

Gal 4. 6.

c Rom. 8. 16.

D 3





A.D.

## A TREATISE OF FAITH,

## CHAP. I.

*That true faith is absolutely necessary to salvation.*

A. W.

**T**Rue faith, whether we take it for an assent to the truth of that which God hath reuealed, or for beleeuing in God, is *absolutely necessary* onely for those which are come to yeares of discretion, not for them that die in their infancie. Which I deliuer, not by way of confutation, but of explication, because I am perswaded you and I agree in this point.

A. D. §. 1.

*Whosoever hath a true desire to please God, and an earnest care to saue his owne soule, (the which should be the chiefest desire, and care of euery Christian man) must first resolute, and settle himselfe in a sound beliefe of matters of faith: holding it for a most assured ground, That there is a faith, which, whosoever wanteth, cannot possibly please God. (nor consequently be saued, sith none are saued that do not please God.)*

A. W.

Faith being so diuersly taken, both in Scripture and other writings, it had bin fit for him, that professeth plainnesse, either to haue set downe the seuerall significations of the word, or to haue shewed in what sense, he himselfe vseth it, in this treatise.

f Bellar. de

Iustif. lib. 1.

cap. 4. §. 1. am

verò.

g Sander. de

Iustif. lib. 2.

cap. 2. pag. 174.

h Andr. Vega

99. 15. q. 1.

f Bellarmine giues it foure significations. g Sanders, six. h Vega nine. Yea this author himselfe (as it shall appeare) taketh it not alwayes in one and the same sense, but diuersly, as it best fitteth his present purpose: especially in one of these two significatiōs, either for the habit, or quality of faith, whereby we are enabled to beleeue; or for the obiect of the same faith, that is, for the things that are to be beleeued. Example we haue of both in this first Chapter. *Matters of faith*, are such points as we are bound to beleeue. *That faith, which, whosoever wanteth, cannot please God*, is the qualitie of faith in the soule. And these diuers vses of the word, are within the compasse of three lines. To which I may adde a third sense out of this same chapter: where by *faith*, actuall beleeuing is vnderstood; as in the places of Scripture alledged.

ledged. For it is not the hauing, but the vsing of faith, that iustifieth. So the where he saith, that true faith is absolutely necessary to saluation, his meaning is, that no man can be saved, vnlesse he do assent to the truth of those matters which God hath enioyned all men to beleue: or, that there are certaine points to be beleued, without assent to the truth whercof, no man can be saved. But what need was there of this discourse, since both parties that were to conferre, agreed about this point without any doubting? Or if there were any doubt, it was on the Papists side, rather then on ours, because they require not true faith to make a man a member of the Church, but onely the outward profession of beleefe. Yea the Pope may be head of the Church, though he beleue not with his heart. And therefore it may not seeme strange to vs, that a Iesuited Priest in Wisbich castle should affirme, *That one that was no Christian, might be Pope of Rome.* But such a glorious title of the necessitie of faith, maketh a goodly shew to the ignorant; yet let no man deceiue himselfe herewithall. For this faith, which the Papists in words so magnifie, is not that beleef in Iesus Christ, whereby a Christian man, resting on him for pardon of his sinne, is iustified: but onely an agreeing to the truth of Scripture. So that a man may be full of this their faith, and yet be euerlastingly damned.

This ground is set downe by S. Paul himselfe, who saith, *Sine fide impossibile est placere Deo: without faith it is vnpossible to please God.* The same is confirmed by S. Augustine who saith, *Constat, neminem ad veram posse peruenire beatitudinem, nisi Deo placeat: & Deo neminem placere posse, nisi per fidem. Fides namque est bonorum omnium fundamentum. Fides est humane salutis initium. Sine hac, nemo ad filiorum Dei consortium peruenire potest; quia sine ipsa, nec in hoc seculo, quisquam iustificationis consequitur gratiam, nec in futuro, vitam possidebit eternam.* It is certaine, that none can come to true happinesse, vnlesse he please God: and that none can please God, but by faith. For faith is the foundation of all good things. Faith is the beginning of mans saluation. Without this, none can come to the fellowship of the children of God: because without this, neither doth any, in this world, obtaine the grace of iustification, neither shall he, in the next, pos-

i Chap. 3. e. 21.  
filio. cap. 15. p. 85.

k Bellar. de  
Eccles. milit.  
lib. 3. cap. 10.  
ad obi. 1.  
Melchior Ca-  
nus. loc. com.  
lib. 6. cap. 8.  
pag. 418.

m Declar.  
mot. inter Iesu-  
it. & sacerdot.  
pag. 29.

\* Homo non  
Christianus.  
n Bellar. de  
Sac. Bap. lib. 1  
cap. 14. §.  
Quod autem.

A. D. §. 2.

Hcb. 11.

Ser. 38. de

Tempore.



*esse eternall life. Thus saith S. Austen.*

**A. W.** Well might this whole chapter haue bene spared; especially  
 6 Heb. 11. 6. siace your prooffe is no more direct for your purpose. For °Saint  
 p Defence of Paule, in that place, speaketh of P a true iustifying faith, which  
 Refor. Catho. presupposeth a beleefe of all things, knowne to be reuealed by  
 pag. 202. God, and requireth, that a man should not onely acknowledge  
 9 Ioan. 6. 35. God to be a rewarder of them, that come vnto him, that is, <sup>a</sup> beleene  
 in him, but also, that he should rest vpon him, as vpon such a  
 one: without which, questionlesse no man can please God,  
 though he assent neuer so stedfastly to the truth of those, and  
 such like points. But if you will needs expound the Apostle of  
 assent onely, I must put you in mind, that by this place you can  
 proue necessitie of faith no farther, then for the beleeuing of  
 those two points he speciifieth, *That God is*, and *That he is a re-*  
*warder of them, that come vnto him.* Indeed whosoever doubts  
 of these particulars thus declared in Scripture, can neither be  
 saued, nor please God: but it doth not follow hereupon, that  
 therefore there is a necessitie of faith, to the beleeuing of other  
 matters, many whereof haue no dependance vpon either of  
 these.

**A. D. 9. 3.** *And the same might be confirmed out of other °Scriptures and*  
 \*Rom. 2. *\*Fathers, but that the matter is cleare enough.*  
 Gal. 3. Eph. 2.  
 \*Conc. Milev. Can. 4. Concil. Trid. sess. 6. cap. 7. 8. Iren. l. 5. cap. 29. Chrysost. hom. 32. in Ioan.  
 & serm. de Fide & Char. Cyril. Alex. in Ioan. lib. 4.

**A. W.** The first of these places Rom. 2. is (I take it) misquoted by  
 s Rom. 3. 22. the Printer, 2. for 3. In the second there is not one word of faith:  
 the Apostle there labouring to conuince both Gentiles and  
 Iewes of sin against God, by the breach of the law of nature, &  
 Moses. f The other two are to be vnderstood of true iustifying  
 f Gal. 3. 16. faith, which must needs be more then assenting to the truth of  
 Ephes. 2. 8. that which God speaketh; as the very phrase of *beleeuing in Je-*  
*sus Christ* proueth: which cannot with any likelihood of reason,  
 be take for giuing credit to those things which are spoken by, or  
 of our Sauour Christ. It is one thing to beleue that *God is*, *Cre-*  
*dere Deum*, *πιστεύειν ὅτι ἐστὶ θεὸς*; another thing to beleue in  
 God, *Credere in Deū*, *πιστεύειν ἐν αὐτῷ*; though the latter alwayes  
 imply

imply the former, and the former sometimes the latter. Irenæus hath not a syllable of the necessitie of faith, in the place which you quote: and where he speakes of it, he onely shewes, it was necessary that God should reueale his truth by *his Word, which was his Sonne*; because, by the light of naturall reason, all things necessary to saluation could not be found out. This knowledge Irenæus tyeth to the Scriptures. Had it not bene better for you to haue spared these needlesse allegations, in a matter that was out of question?

Onely this I will adde, that when the Scriptures do require faith, A.D. 641 as a thing absolutely necessary to saluation; the common tradition of Councils and Fathers do interpret, not onely that there is a positive precept of faith, (for if it were but a positive precept, ignorance might excuse in some case) but that at least some kind of faith is necessaria necessitate mediij, that is to say, is ordained as a necessary means, without which, no man can attaine saluation in any case: and that in this matter, si quis ignorat, ignorabitur, if any man by ignorance do not know, he shall not be knowne, as S. Paul speaketh. I. Cor. 14.

This interpretation of the Scriptures meaning, in requiring faith as a thing absolutely necessary to saluation, is altogether vnecessary. For who knowes not, that there can be no saluation without that which is absolutely necessary therunto? Therefore it was more then enough to name the common tradition of Councils and Fathers. But such gay termes make a goodly shew in the eies of the simple. But I pray tel me, what haue you got by this learned interpretation? Is there any Christian man so ignorant, as to deny, that some kind of faith is ordained as a necessary meanes, without which men cannot attaine to saluation in any case? Sure, this can neither hurt vs, who acknowledge faith to be necessary, and (if you speake of iustifying faith) altogether sufficient to iustification; nor helpe you, who allow no faith, but that which depends vpon the authoritie of the Church. But the Councils and Fathers say, that kind of faith is necessary. What of that? Do they therefore hold it necessary to saluation for a man to beleue whatsoever the Church shall teach, though without the warrant of Scripture? Can a man in no case attaine to saluation, without this faith? May not the very reading of



x Act. 4. 12.

y 1. Cor. 14. 38.

z A γινώσκω,  
α γινώσκω τελε,  
α γινώσκω τελε.

a Ignoret Vatablus.

b Ignarus esto. Pagnin.

c Ignorabitur: pro ignoret. Caietan.

d Alfonso Salm. cōment. in Evangel. proleg. 10 quinquag. 2. can. 17.

e Vatablus. ad 1. Cor. 14.

f Caietan. ibid.

g Chrysost. ad 1. Cor. hom. 37.

h Theoph. ibid.

i Oecumen. ibid.

k 1. Cor. 11. 16

Scripture, without any ministry of man, be a meanes, by the worke of Gods spirit in his heart, to breed true faith to iustification and saluation? The necessitie of faith is double. First concerning *faith*, as you take it, for an assent; it is not possible for any man to be saued, that doth not certainly belecue, that *there is no name vnder heauen, by which he may be saued, but the name of Iesus; and that in him there is saluation*: yet may a man attaine to saluation, that is not resolued of many points, which are determined by the Church, that is, by any company of men whatsoever. Secondly, faith is necessary to saluation, because no man can be saued that doth not belecue in Iesus Christ: that is, that doth not wholly renounce himselfe, and rest vpon Iesus Christ to be iustified by his obedience and sacrifice. But the Lord hath not so tied his owne hands, that he cannot worke both these in the heart of who he wil, without some man to tell him by word of mouth, that he must thus belecue. The prooffe you bring out of the Apostle, is vtterly false, both for the translation and application. The word vsed by the Apostle, is nowhere to be found either in the *passive or middle voyce*, as it must needs be, if it should signifie *shall not be knowne*; but is *meerly active*, the first present tense of the Imperatiue moode, or (as Ramus calls it) the first future infect: and is as much in English, as *let him be ignorant*: so do the learned of your owne side translate it, <sup>a</sup>Vatablus, <sup>b</sup>Pagninus, <sup>c</sup>Caietan, <sup>d</sup>Salmero; so do they expound it: as if he should say (quoth <sup>e</sup>Vatablus) *If any man will not know these things, and will be ignorant, let him be ignorant*, at his owne peril. I will not strine (saith Cardinal <sup>f</sup>Caietan, with the that know not these to be the Lords cōmandemēt: but if any man be ignorant, let him be ignorant. The same sense giues Chrysostom, <sup>h</sup>Theophylact and <sup>i</sup>Oecumenius. As if the Apostle by a kind of *irenicall concession* should (as it were) leaue euery man to himself, to think and do in those matters as should please him. And therefore Chrysostome expounds it by that, <sup>k</sup>*If any man list to be contentious, we haue no such custome, nor the Churches of God*. As if he should say, let him that will, refuse to be ruled by me, in these cases: it is enough for vs, that the Churches of God and we Apostles haue no such custome. It is further to be obserued, that the Apostle speaks

speaks not of such points, as by their being vnknown, might endanger a mans saluatiō, but of matters of lesse momēt, cōcerning the orderly and decent cariage of things in the publick congregation. This<sup>l</sup> Chrysostome notes, saying that *the Apostle doth not use this kind of reproofe euery where, but<sup>m</sup> when the faults are not great.* But it is an exceeding great fault for a man not to acknowledge the truth of those points, without beleefe whereof he cannot be saued. Therefore in Chrysostome his iudgement, the Apostle speaks not in that place of the want of such a faith, as is so necessary a means to saluation, as that without it, a man cannot attaine thereunto.

*l* Chrys. ubi sup.  
*m* Quoties nō magna peccata sunt.

CHAP. II.

*That this faith necessary to saluation, is but one.*

A.D.  
A. W.

If the plainnesse, pretended in the title of this booke, had bene truly intended, and performed, we should not haue had the contents of this chapter so obscurely deliuered. *This faith necessarie to saluation is but one.* VVhat should a man make of these words? An ordinarie Reader would thinke, you meant, that there is but one kinde of faith necessarie to saluation; how easie had it bene for you to haue said so plainly, to the capacite of the simplest? But it is a humor in men (commonly) to wonder at the depth of that, they vnderstand not; and these great schollers may not abase themselves, to speake like vs of the meaner sort: and yet<sup>n</sup> a wise Philosopher said, *That a man should thinke as the wise doe, but speake as the people doe.* But we must remember, that in poperie there is most deuotion, where there is least vnderstanding. Well, let vs take the words as they are; once his meaning is, as himselfe afterwards expresseth it, that<sup>o</sup> *the beleefe of one man differeth not from the beleefe of another: and that<sup>p</sup> euery faithfull man beleeueth euery point, for one and the same reason.*

<sup>n</sup> Aristot. Eth. lib. 1. cap. 2.

<sup>o</sup> Bellar. de Roman. Pont. lib. 1. ca. 9. §. 8.  
<sup>p</sup> Bellar. de Iustif. lib. 1. ca. 5. §. Sed ista.

*This faith (which I haue shewed to be absolutely necessarie to saluation) is but One onely. This is plainly prooued out of Saint Paul, who saith, Vnus Dominus, vna fides, vnum baptisma, signifying, that, like as there is but one Lord and one Baptisme: so there is but One faith.*

A. D. §. 1.

*Faith (as I shewed before) is taken sometimes for the habit,*

A. W.



¶ Ephes. 4. 5.

vertue, gift, grace, qualitie, (call it what you will) whereby we haue power to belecue: sometimes for the points that are to be beleueed. Here the question is of the former, as any man would gather, both by the title, and by some of the proofes. The first whereof is a place of Scripture, ¶ *There is one Lord, one faith, one baptisme*: of which I say first, as of the whole Chapter, that it might well haue bene spared, considering that we acknowledge the truth of the matter in the same sense, in which himselfe propounds it: Secondly, I think it had bin a point of good iudgement to haue forborne the allegation of a text so insufficient for the purpose: for the Apostle hath no meaning to shew by those words *one faith*, that one mans beliefe (taking faith for the inward quality) differeth not from another mans; but that all the beleeuing Ephesians, and so all true Christians, professe one and the same religion, as they worship the same Lord, and receiue the same baptisme: and therefore ought to agree in peace one with another, and not to make the gifts of God diuersly bestowed vpon diuers men, an occasion of schisme and diuision.

¶ Hieron. ad Eph. 4.

¶ Salmer. in Euang. prolegom. 14. formul. 8.

¶ Bellar. de Institut. lib. 1. ca. 4. §. Iam vero.

This might you haue learned of ¶ Alphonfus Salmero a Iesuite, who brings this place to proue, that *nommes, that signifie qualities or habits, are taken also for the objects to which they appertain*: as faith signifieth (saith he) the articles which are beleueed by faith, according to that of Paul: *There is one faith*. The like hath ¶ Bellarmine. By the name of faith (saith he, speaking of this place) the object of faith seemes to be noted out. So that the sense is, we all beleuee the same thing, as we haue bene all baptized after the

¶ Catharin. ad Eph. 4. 5.

¶ Lombard, Thomas, Caiet. ad Eph. 4.

same manner. One faith (saith ¶ Catharin) because we beleuee one thing. And this interpretation is acknowledged for good, by ¶ Lombard, Thomas, and Caietane; though they allow of the other also: which notwithstanding I am the bolder to refuse, because the places you bring out of the fathers, agree better to the former exposition.

A. D. §. 2. Ser. 4. in nativ. Dom.

The same is confirmed, with the authoritie of the ancient Fathers. Nisi vna est (saith S. Leo) Fides non est, dicente Apostolo, Vnus Dominus, vna fides, vnum baptisma. Unlesse it be one, it is not faith, sith the Apostle saith, one Lord one faith, one Baptisme.

Faith

*Y Faith that is found (saith<sup>r</sup> Leo) faith that is true, is a strong bulwarke; to which faith nothing may be added by any man, from which nothing may be taken; because vlesse it be one, it is not faith: fith the Apostie saith, one Lord, one faith, one baptisme. Is it not euident, that he speakes of the points of faith that are to be beleued? For to them may a man adde, (I speake of power, not of lawfulnessse) from them may he take; wheras the qualitie of faith seated in the soule, is free from all such danger. The learned father had found by experience, that hereticks from time to time tooke vpon them to diminish and augment the faith of the Church: that is, the articles of religion; and therefore denieth them to haue any faith, that hold not firmly and onely the truth of doctrine, according to the faith of the Church, agreeable to Scripture.*

A.W.

*Fides integra magni presidium.*  
*2 Leo 1. ser. 4. in Notitia. 3. In qua nec quicquam augeri potest.*

*Omni studio (saith S. Hierome) Laborandum est, primum A.D. 6. 3. occurrere in fidei unitatem. We must labour with all diligence, first to meete, in the unitie of faith.*

*In cap 4 ad Eph.*

*a* *Ieroms testimonie (wherein either the printer, or you reade unitatem for unitate, which is also the word in the text) is to the same purpose, that Leos was. There are (saith Ieroine) many winds of doctrine, and by their blast, when the waues are raised, men are caried hither and thither in an uncertaine course; and with diuers errors; then follow the words you alledge. Therefore we must labour with all diligence, first to meete in the unitie of faith then in the same unitie to haue the knowledge of the sonne of God. Which last point is added; because d of Sabellius, who denied the distinction of the persons, and against whom Jerome speaketh professedly in that chapter, as also against Arius, Macedonius, and Eunomius about the holy Ghost, and our Sauour Christ.*

A.W.

*a Hieron. ad Eph. 4. 13.*

*b Vario errore.*

*c in unitate.*

*d Vide Hieron. ibi ad v. 5. 11.*

*Hanc fidem (saith Irenæus) ecclesia in vniuersum mundum disseminata diligenter custodit, quasi vnam domum inhabitans: & similiter credit ijs, quasi vnam animam habens & vnum cor: & consonanter hæc prædicat, & docet, & tradit, quasi vnum possidens os. Nam quamuis in mundo dissimiles sint loquelæ; tamen virtus traditionis vna & eadem est. This faith, the Church spread ouer the whole world, doth diligently keepe, as dwelling in one*

A.D. 6. 4.



house: and doth believe in one like manner those things, (to wit, which are proposed for points of faith) as having one soule and one heart: and doth preach, and teach, and deliver by tradition those things, after one uniforme manner, as possessing one mouth. For although there be divers and different languages in the world, yet the vertue of tradition is One and the same. Thus saith this Father. By whose words we may understand, not onely, that there is but one faith, but also, how it is said to be one; which might seeme not to be one, considering there are so many points or articles, which we beleene by our faith; and so many severall men, who have in them this faith; yet One (saith this Father) it is, because the whole Church doth beleene those points in one like manner. That is to say, because the believe of one man, is in all points like, and nothing different from the believe of another: or, because every faithfull man beleeneth every point or article, for one and the like cause, or formall reason: to wit, because God hath revealed it; and delivered it to us, by his Catholicke Church, to be beleened. For which reason every one should beleene, whatsoever he beleeneth as a point of Christian faith.

A. W.

*e Iren. li. 1. c. 3.  
f Cap. 2.*

*g Et quidem  
in universum  
mundum.*

*h Feuard. ad  
Iren. lib. 1. cap.  
3. amot. 1.*

*e* Irenæus (as the two former) speaketh of the articles of religion, many whereof he had recited in<sup>f</sup> the next chapter before: whereupon he infers the words, you set downe. *The Church* (saith he) *having received this doctrine, or preaching of this faith, & though it be spread over the whole world, keepes it diligently, &c.* And this your selfe acknowledge in these words, *To wit, which are proposed for points of faith; whereby you expound that which Irenæus said, The Church beleenes those things; which is all one with his former words in sense. This faith the Church holds. So doth* *h* Feuardentius one of your learnedst Fryers vnderstand Irenæus, telling vs, that he sets the consent of all Churches, as a brasen wall that cannot be overthrowne, against hereticks. Of the same things (saith Feuardentius) they thinke, beleene, write and teach the same.

By this place it is manifest that you take faith as it is a qualitie: because you distinguish the points we beleene, from our faith, by which we beleene: and so speaking of faith in that sense, neuer a one of your proofes is either plaine or certaine. But let vs see how

how you interpret Irenæus. He saith, *The whole Church doth beleene alike*: meaning that all beleene the same things; not that the habit by which they beleene, is of like force & like strength in euery particular Church or man: which neither belongs to his purpose, nor is true. <sup>k</sup>*The intencion or inward strength euen of the Catholick faith may be greater in one mā* (saith<sup>m</sup> Domingo à Soto) <sup>i</sup>*Similiter.* then in another: and according to that increase, our faith. Therefore your former reason which you giue, why faith is said to be one, namely because *the beleefe of one man is in all points like the beleefe of another*, must be vnderstood of likenesse, in regard of the articles they beleene, not of any equalltie in the habit or qualitie it selfe: and in that sense onely doth Irenæus say that *faith is one.* Which (saith he) *no man by his eloquence maketh greater, no man by his weaknes in speaking of it, lesse.* We see (saith<sup>m</sup> Feuardentius) <sup>m</sup>*Feuardent. ubi supra. an- not. 11.* that Irenæus vehemently vrgeth the vnitie of doctrine and consent of faith; which we affirmed to be one of the notes of the true Church. Therefore whereas you said of Irenæus, that *he affirmes faith to be one, because the whole Church doth beleene those things* (points of faith) *in one like manner*: you mistake his meaning, and auow that which is vnttrue. It is great pitie, but that such as you are, coming in the name, and by the authority of the Church, should haue absolute credit giuen to that you teach, without doubting or examining it at all.

Your second reason, why faith is said to be one, neither agrees with Irenæus meaning, as appeares by that which hath bene already said, and in the latter part is false too: for both it is a fanisie of yours, that *God hath deliuered it to vs by the Catholicke Church*, since the Prophets, Apostles and Ministers are not the Catholicke Church, but members of it: the last, *all of them seuerally and ioynly subject to many errors* though not fundamentall. And<sup>m</sup> the reason of beleeuing, is simply and onely the authoritie and will of God made knowne to vs by the ministerie of men, <sup>n</sup>*Bellar. de In- sus. lib. 1. cap. 5.* the holy Ghost enlightening our vnderstanding, and enclining <sup>s</sup>*Denique quod.* our hearts to beleue. But of this matter we must speake more at large hereafter.

CHAP. III.

*That this one faith necessarie to saluation, is infallible.*

A.D.



A.W.

If you had bene desirous, that euery man should vnderstand you, in stead of *infallible*, you would rather haue said *certaine*, or without doubting: especially since your selfe diuers times vsed the word in the passiue signification, for that which may not be doubted of, as being most certainly true. In this sense you say afterward, in this Chapter, that *the word of Christ is absolutely infallible*: and againe in the end of the Chapter, that *we must account the word of faith absolutely infallible*.

A.D. §. I.

Rom. 10.

This one faith, without which we cannot be saued, must be infallible, and most certaine. This is cleare, because faith is that credit or inward assent of minde, which we giue to that which God (who is the prime or first veritie, which neither can deceiue, nor be deceiued) hath reuealed vnto vs by meanes of the preaching or teaching of the true Church: as we may gather out of S. Paul, when he saith: *Quomodo credent ei, quem non audierunt? quomodo audient, sine prædicante? quomodo prædicabunt nisi mittantur? &c. ergo fides ex auditu, auditus autem per verbum Christi.* The sense of which words is that, *sih we cannot beleene vlesse we heare; nor beare, vlesse some lawfully sent do preach vnto vs: faith is bred in vs by hearing, and yeelding assent or credit to the word of Christ, made knowne vnto vs by the preaching of the true Church, which onely is lawfully sent of God: wherefore like as the word of Christ, being God, is absolutely infallible, so also the credit given to this word (which is our faith) must needs be also most certaine and infallible.*

A.W.

The title and beginning of the Chapter speake of faith, as it is a grace or qualitie; but the conclusion of the Chapter is concerning the infallibilitie or certaintie of the word of faith, as you call it, that is, the thing to be beleued: so do you run from one thing to another. But I may say of this Chapter, as I haue done in part of the former, that we acknowledge the truth of both these points, and thinke your labour in prouing them, altogether vnnecessary: only in the former there may be some doubt. For though it be out of question, that we are to endeuer for the perfection, as of all other graces of God, so of that faith, wherby we assent to the truth of that which God hath reuealed: yet it comes to passe, sometimes by our infirmitie, that our faith is

accompanied with doubting. And this (as we heard before)

o Sotus grants to be true of a Catholicke faith: and prooues it by the prayer of the Apostles, *Lord increase our faith*: to which I may adde the like request of him, that crying with teares said, *Lord I beleene, helpe my vnbeleefe*. But if any man desire to see a lively patterne of this doubting, let him looke vpon David, as he describes himselfe in the Psalme; *Certainly I haue cleansed my heart in vaine, and washed my hands in innocency &c. Then thought I to know this, but it was too painfull for me. And afterward; so foolish was I and ignorant, I was a beast before thee*. And yet the point he speaks of, is a rulde case in Diuinitie, propounded by him in the beginning of the Psalme: namely that the providence of God watcheth ouer the righteous for their good, and that he will be auenged of the wicked.

o Sotus Apol. contra Cathar. cap. 2. p Luc. 17. 5. q Mark. 9. 24. r Psal. 73. 13.

Vers. 16.

Vers. 22.

That faith which some Diuines call historicall, is indeed such an assent, & goeth alwaies before iustifying faith; at the least, for the beleeuing of so much, as is necessarie to iustification. Which I note by the way, that no man may be deceiued with an opinion, that *iustifying faith is an assent to the truth of Gods word*: whereas it is quite of another nature, and hath place in the will, rather then in the vnderstanding. If you had said, that *God hath reuealed his truth to vs by the preaching of them that were in the true Church*, you had spokē more plainely and truely. But how the true Church, or any Church at all, should be said to preach, I professe, I vnderstand not. Neither can any such thing be gathered out of Saint Paule, who speaks not a word of the Church, true or false. And to say the truth, what a strange kind of speech is it to say, *The Church is sent to preach*, when as onely the Ministers preach, and not the Church: vnlesse perhaps Iohn Baptist only for a time, was the Church: whē he preached alone, before our Sauour was baptised. But this same Church is a goodly faire word, and couers a great many foule errors, with the very name of it: The Apostles who were they that God employed at the first beginning of the Gospell, both in preaching and writing, were vndoubtedly of the true Church, both in respect of their election to euerlasting life, and of the truth of the doctrine they held. It is also true that God ordinarily

(Rom. 10. 14)



begetteth faith in the hearts of men, by the ministers of the true Church. But it is not true that such an assent as you speake of, cannot be wrought in a man by the ministry of Schismaticks or Hereticks, though they be perhaps, in neither respect, any members of the true Church. Did not Arius, Macedonius, Eutyches, Nestorius, and many other wretched hereticks assent in generall, to the truth of God in Scriptures, because they held it to be the very true word of God? And might not men by their preaching be brought to the same faith? For our parts, we make no doubt, but that, in the middelt of ignorance and superstition, many came to this faith by the preaching of your Antichristian Priests, and so do at this day; yea we adde further, that we doubt not, many haue (wee are sure they might and may) attaine to the same faith & what if I say to iustifying faith too) without any preaching, by the reading of the Scriptures. For since it is partly the matter, that must argue the Scripture to be the word of God, partly the maiesty which any man may discern in the manner of writing: vnlesse it can be pooued out of the Scripture, that the holy Ghost will not worke by these vpo the heart of him that readeth, but only of him, that heareth a man expound this word vnto him, I see no sufficient reason, why faith may not be had by reading, where Gods ordinance of preaching is onely wanting, and not wilfully neglected.

But you will say, the Apostle tyeth faith to hearing. First, this is little aduantage for you Papists, amongst whom (til shame & emulation draue you to it, within these last fiftie or threescore yeares) no man could ordinarily heare the word of God in any tongue, that he vnderstood; and so all your hearing was to no purpose. Secondly, if hearing be sufficient, where there is nothing but reading, without any exposition of that, which is read; giue me some reason, why reading should not be more sufficiēt; since he that readeth, may easier vnderstand, and better weigh that, he readeth, then he that doth onely heare an other reade. But of this point I shall haue occasion to say more hereafter.

*chap. 9.*

Now for the second point, that *we cannot heare, vnlesse some lawfully sent*, that is (as you vnderstand it) vnlesse some sent by the  
the

the authority of the Church, *do preach vnto vs*; first how shal this warrant the Apostles preaching, of which S. Paul here speaketh? For who knowes not, that <sup>u</sup> they were sent immediatly by our Sauour, & not by any ordinary course in the Church? Secondly it seemes you forget, what is written in <sup>x</sup> the Ecclesiasticall histories of a captiue maid, that conuerted the queene of Iberia, she the king, & he his countrey. <sup>y</sup> What is recorded of Aedius & Frumentius, by whom the Indians were brought to the knowledge of the Gospell. How <sup>z</sup> Alexander Bishop of Ierusalem, and Theodotus Bishop of Cæsarea defend Origenes preaching publicly, when as yet he was not allowed by the Church for a minitter. Which fact of his they maintaine by the like examples of Euelpis, Paulinus, and Theodorus, who had preached without any ordinarie sending: *And it is verie likely (say they) that the same hath beene done in other places, though we know it not.*

<sup>u</sup> Matt. 28. 19  
<sup>x</sup> Ruffin. histor. eccles. lib. 1. cap. 10.  
<sup>y</sup> Theodoret. lib. 1. histor. eccles. cap. 22.  
<sup>z</sup> Eusebius hist. eccles. lib. 6 cap. 19.

How little care you had of writing plainely, any man may guesse by this one sentence; wherein this needlesse word *infallible* is vsed in two diuers senses: for *certainity of truth*, where you speake of that we are to belecue; for *assurance of beleefe*, without doubting, where you meane faith it selfe.

Fides (saith S. Basile) est, eorum quæ dicta sunt, assentiens approbatio, sine vlla hæsitacione, cum animi persuasione de eorum veritate, quæ Dei munere prædicata sunt. *Faith is a consenting approbation of those things, which are said; & an undoubted persuasion of minde, of the truth of those things, which are preached by the gift of God.* Fides, (saith Saint Chrysostome) dici non potest, nisi circa ea quæ non videntur, amplius quàm circa ea quæ videntur, certitudinem quis habeat. *It cannot be called faith, vnlesse one be more certaine of those things which are not seene, then of those things which are seene. The reason whereof, the same Saint Chrysostom declareth in an other place, saying: Superet sensum & rationem nostram sermo ipsius (Dei:) nam verbis eius fraudari non possumus: sensus verò noster deceptu facillimus est. Let Gods word (saith he) surmount our sense and reason: for we can not be deceived by his words, but our sense is most easily deceived.*

A. D. §. 2.  
Ser. de Fidei confessione.  
Hom. 12. in epist. ad Hebræos.  
Hom. 83. in Matth.



A. W. These testimonies are more for ostentation to shew your learning, then for necessitie to confirme a matter not doubted of. Yet I must put you in minde, that these descriptions and commendations of faith are not brought by the authors to condemn all as cast-awaies, that sometimes doubt, but to declare what faith is in it owne nature.

A. D. §3. *Sith, therefore, our faith is grounded on the word of God, revealed to us by Iesus Christ our Lord, speaking by the mouth of the Church, as he saith himsele, \* Qui vos audit, me audit: he that heareth you, heareth me: we ought to receive the word of faith preached by the true Church, \* not as the word of man, but, as it is truly, the word of God; and consequently, we must account it a thing most certaine, and absolutely infallible.*

A. W. Our Saviour Christ doth no farther speake by the mouth of the Church, then the Church speakes according to the Scripture, whom so speaking, whosoeuer heareth, without doubt he heareth God; both because it is the word of God that is spoken, and because God hath commaunded vs to heare them that so speake. But here againe for a shew, the name *Church* is brought in, whereas <sup>a</sup> the testimonie belongs onely to the Apostles (if you take it for them, that must absolutely be heard, without all doubting of that, they deliuer) and to <sup>b</sup> euery one of them severally, who doubtlesse is not the Church; or else to all Ministers of the gospel from time to time, but not without that restraint, I mentioned before, of speaking agreeably to the word. If you will stretch the place to other beside the Apostles, in that point of being absolutely heard, shew some reason why euery Pastor and licensed Preacher may not claime the same priuiledge of being heard and beleueed, whatsoeuer he teach. But that this is absurd, it may appeare. because <sup>c</sup> our Saviour Christ foretold, that there should come false prophets, who alwaies are to be discerned by their <sup>d</sup> doctrine. And who is ignorant, that the greatest hereticks, had (many of them) lawfull calling in the Churches, and yet ranne into monstrous heresies? Doth not <sup>e</sup> our Saviour also will the Iewes to heare the Scribes and Pharisees? what? absolutely? *If they will teach their owne denises* (saith <sup>f</sup> Austin) *heare them not, do not as they say.*

But

<sup>a</sup> Luc. 10. 16.

<sup>b</sup> Bellor. de  
Roman. pontif.  
lib. 4 cap. 16.  
§. *Que verba.*

<sup>c</sup> Mat. 24. 24.  
<sup>d</sup> Mat. 7. 16.

<sup>e</sup> Mat. 23. 3.  
<sup>f</sup> August. ad  
102. tract. 46.

But what name I Austen? Doth not Christ himselfe giue the same charge? *g Take heed and beware of the leuen of the Scribes and Pharises.* And what is their leuen but *their doctrine*, by the holy Ghosts owne exposition? *h Iansenius Bishop of Gant* expounds the place of the Apostles; and though he gather from thence the power of the Ecclesiasticall gouernours, yet he restraineth it to their inioyning of that which is right. *Wee are to note (saith he) how great the authoritie of Ecclesiasticall gouernours is; since we must obey them, no otherwise then we must Christ, when they commaund those things, that are right..* Doe you not see your owne Bishops limitation vpon this verie place, you alleage? The *k* ancient writers expound the place of the Apostles. Your *l*glosse requires deuotion and reuerence to the hearing of Christs Disciples, for the reuerence of God, whose doctrine principally it is, which they deliuer: So that they, which preach not Christs doctrine, cannot looke for so much a reuerence. There fore true doctrine is alwaies to be receiued, whosoever deliuer it, whether he be lawfully sent or no, and false doctrine neuer, though it be preached by a Pope; who being no Apostle, can shew no charter for his being kept from error, though his pride, and your flatterie, exalt him aboue all saue Peter.

*g Mat. 16. 6. Vers. 12.*

*h Iansenius in concor. Euan. cap. 80.*

*i Recta precipitibus.*

*k Cyrillus apud Thomam in c. terna. Irenaus lib. 3. in prelat.*

*l Lyra ad Luc. 10. 16.*

### CHAP. IIII.

*That this one infallible faith necessary to saluation, must also be entire.*

A.D.

Whereas you say obscurely in your title, *Faith must be entire*, your meaning is, that a Christian must beleue all things appointed by God, & propounded by the Church to be beleueed. Wold you not haue said so, if you had loued plainnesse? What if I should ask you a reason, why the title of this Chapter is not set downe in the same forme the rest are? *Faith is necessary, Chap. 1. is one, Chap. 2. is infallible, Chap. 3. But in this 4. Chap. must be entire.* Can you giue me a sufficient reason of this difference?

A.W.

*This one infallible faith, without which we cannot please God, must also be entire, whole and sound in all points: and it is not sufficient to beleue steadfastly some points, misbeleueing or not beleueing obstinately other some, or any one.*

A.D. §. I.



A. W. There are two things to be considered in your propounding of this questiō, concerning the entirenesse of faith: *in what sense all points must be beleueed, and what it is to misbeleene, or obstinately not to beleene.* Whatsoever is deliuered in Scriptures, is a matter of faith, because it is the word of God, who can neither deceiue, nor be deceiued, and hath propounded it to men for a truth to be beleueed. But yet there is a great difference betwixt things set downe in Scripture: and that difference is in 2. respects. For neither are all points therein true, in the like sense, neither is there like necessitie of beleueing euery particular. Concerning the former, the generall reason why all things in the Scriptures are true, is this, because all things therein are recorded, & deliuered by God for true; therefore questionles they are true: yet (as once before I noted) onely so farre forth true, as they are intended to be held for true by the holy Ghost, the author of the Scripture. Whatsoever is registred therein by way of report, as a story, is to be taken as true, onely in respect of story, that we may not doubt whether such or such things were done and said, or no. There is no doubt to be made, but that the five bookes of Moses, the bookes of Iosua, Iudges, Ruth, Samuel, Kings, Chtronicles, &c. containe a true and certaine story of those things whereof they intreate. But in these bookes we haue some worthy and holy speeches of godly men: some leud and blasphemous words of profane wretches. The former are to be acknowledged for the truth of God euery way. As for example, it is true that \* Iacob vttered those propheties of the twelue Patriarks his sonnes; and it is also true, that those propheties of his, were the very truth of God. It is as true, that <sup>n</sup> Rabshaketh deliuered those blasphemous threanings against the Lord and his people; but it is not true, that those words came from God, as Iacobs did: so Iacobs were to be taken as euery way true; Rabshakeths onely as truly reported from his mouth.

Now that all points are not alike necessary to saluation, no man can make any question, if he remember that a man may be saued, though he haue neuer heard of many things that are recorded in the Scripture: which is the case generally of the greatest part both of Protestants and Papists, and hath alwayes bene the

m Thom. opus.  
3. in compend.  
Theol. cap. 1.  
Holcot. in 1. q.  
1. ad 6. argum.  
princip. et in 3.  
q. 1. art. 6.  
prim.

\* Gen. 49. 1. 2.  
c.  
n 2. Reg. 18. 30  
c 19. 46.

the case of Christians in all ages. As for *misbeleeuing, or not beleeuing obstinately*, one of these differs a great deale from the other, and the latter of the two was needlesse, if the former can be proued. For if mistaking some point of doctrine be damnable, it is out of doubt that obstinate refusing to beleue the same point, must needs make a man much more liable to damnation.

But indeed *misbeleeuing* is not in all points so dangerous, though of it selfe as a sinne, it is subiect to be punished with the eternall wrath of God in hell fire. To make plaine that I say, A man may misvnderstand diuers places of Scripture, and thereupon hold that to be true which is false, and yet be saued for all this error. For example, that I may giue instāce in a matter of no small importance. How many Christians, yea how many great Diuines haue bin deceiued, in the vnderstanding of our Sauour Christ's genealogie, and by their misconceiuing of the Euangelists, haue fallen into no smal error, that Salomon was the father of the Messial? By which opinion (to omit many other things that I may not be too long) the truth of a prophesie uttered by <sup>q</sup> Jeremy, which *makes Ieconiah childlesse*, hath bin ouerthrowne; <sup>q</sup> Jer. 17. 29. 30 from whom our Sauour must needs haue descended, if he had bene the sonne of Salomon, as some erroneously gather out of Saint Mathew; and not of <sup>t</sup> Nathan, as it is manifest by S. Luke, <sup>t</sup> Luk. 3. 31. he was. Shall I exemplifie this matter in another point? The Apostles themselues for a long time, euen <sup>t</sup> til after the ascension of our Sauour into heauen, and <sup>t</sup> till the comming of the holy Ghost vpo them, looked for the establishing of an earthly kingdome in this world by their Lord and maister. Did they not slip into this error by misbeleeuing the <sup>u</sup> prophesies of the old testament, concerning the Messiahs kingdome? yet were they out of danger of damnation, and in the state of grace all that time, because <sup>x</sup> they rested on our Sauour Christ, as the spirituall Sauour of their soules, that should tak away their sinnes, and bring them to euerlasting life in heauen, though they erroneously hoped for a temporall kingdome also. The other branch of this distribution, which concernes *obstinately not beleeuing*, though it be a farre greater sinne, then the former: yet it is not such, that it doth absolutely cut a man off from saluation.

This.



This obstinate refusall to belecue, is either of ignorance, or of wilfulnesse: if a Christian stand stily in some false opinion, which he certainly holdeth to be true, in his error; the fault of his iudgement may continue, without the damnation of his soule. If wilfully he refuse to belecue that truth of God, which he discerneth, no man can promise him any hope of saluation, without true repentance. This I speake vpon a supposition, that it is possible for a man not to belecue that, which he perceiueth to be true, though indeed there is a contradiction implied herein. For to belecue is to assent to the truth; which a man cannot chuse but do, that sees it: that is, no man can think the same thing, in the same respects, true and false. But this not beleueing in such a case, is a frowardnesse of the heart, not yeelding to acknowledge that he knowes, rather then a false opinion in the braine, by which a man is misled. We are further to obserue, that there is a second difference in this point, in regard of the matter, which is not beleueed. If a man in his ignorance deny to belecue, that *there is but one God*, that *there are three persons*, that *Iesus is the Messiah*, that *we are redeemed by him*, that *we are iustified by faith without workes*, or any other fundamentall point of religion; he doth thereby shut himselfe out from all possibilitie of saluation, as long as he continues in these errors, or any of them. But other points there are, and those many more in number, which a man, by reason of his ignorance, may obstinately refuse to belecue, and yet not be excluded out of heauen for such his error. Let the former examples serue for breuities sake: I haue bene longer then I would or meant to be; but I was desirous to speake plaine, in a matter of such weight. The conclusion is, that howsoeuer it is indeed a sinne, and so (in it selfe) damnable, *to misbeleue*, or *not beleue* all and euery thing which God hath reuealed; yet a man may be in the state of grace and saluation, though he misbeleue, or (through ignorance) obstinately not beleue something so reuealed. In a word, *Not right beleueing* is neuer able to depriue a man of saluation, but when that we beleue amisse, is a maine point of saluation: *obstinately not beleueing* onely then shuts vp heauen against vs, when either the points we will not beleue, are fundamentall,

or

Thomas opusc.  
comp. Th:ol. c. 1

or our refusing to beleue, is against our owne iudgement and conscience. If you had no further reach in this Chapter, we were of the same mind with you: but in propounding the reason of your assertion, you bewray a further matter, then at the first a man would imagine.

*The reason of this is, because euery point of doctrine, yea euery word that almightie God hath reuealed, and by his Church propounded vnto vs to be beleued, must, vnder paine of damnation be beleued: as we may gather out of Saint Marke; where when our Saviour had giuen charge to his Disciples, to preach the Gospell to euery creature (the which charge he also gaue in Saint Mathew, saying: Docete omnes gentes, &c. docentes eos seruare omnia quaecunque mandauit vobis: Teach all nations, &c. teaching them to obserue all things whatsoever I haue commaunded you,) he pronounceth indefinitely, Qui non crediderit, condemnabitur: He that shall not beleue, shall be condemned: not excepting, or distinguishing any one point of doctrine, as needlesse to be beleued, or which a man might at his pleasure misbeleue, or doubt of without danger.*

A.W.

Your first reason lieth thus:

*If euery point and word reuealed by God, and propounded by his Church to be beleued, must, vnder paine of damnation, be beleued, then faith must be entire.*

*But euery word so reuealed and propounded, must, vnder paine of damnation be beleued.*

*Therefore faith must be entire.*

The conclusion of this Syllogisme is acknowledged by vs for a certaine truth, *Faith must be entire*: but the premisses seeme liable to iust exception. For first, the antecedent and the consequent of the proposition are all one; and so the prooffe, and that which is proued, differ not. What is it to say, *euery word reuealed by God, must be beleued*, but to affirme, that *faith must be entire*? Indeed if the questiō were of faith as it is a quality, then the consequent might be inferred vpon the antecedent: but since we speake of the things to be beleued, both are one. *If euery such word must be beleued, then we must beleue euery such word.* It is the same faith, by which all, and by which some is beleued:



ued : but as the object or things beleueed make a difference, which reacheth not to the faith it selfe within the soule.

To the Assumption.

Secondly the Assumption, though it be true, yet doth it containe something that had need to be warily considered. First you so couple *the reuealing by God, and the propounding of a thing to be beleueed by the church*, as if the latter were no lesse necessary then the former, to make a matter of faith: whereas all things that God hath reuealed, ought to be beleueed, whether the Church propoūd them for such or no. For the reason why they are to be beleueed, is, that they proceed from God, who must needs be credited in whatsoeuer he shal say; in respect both of his truth in speaking, and his authoritie in commaunding obedience. But you Papists make the authoritie of the Church, the very foundation of our beleefe. *The Scripture (you say) is in it selfe the word of God, and so worthy of all credit; but to vs it is not so, but by the authoritie of the Church; upon the credit whereof we take it for the word of God.* Yea farther, you limit faith in particular points, by the determination of the Church, so that no man shall be bound to beleuee, as a point of faith, any doctrine neuer so certainly proued out of Scripture, vnlesse the Church haue resolved of it, that it is true: and whatsoeuer is by the Church concluded for true, must be acknowledged for such by faith, though it be beside or against the Scripture, which (as <sup>2</sup> Cardinall Cusan is not ashamed, nor afraid to say) *is fitted for the time, and diuersly understood. So that it may at one time be expounded one way, according to the generall current order of the Church, and the same order being changed, the Scripture also is changed.* And why should it not, if (as <sup>a</sup> another Papist saith) *the holy Scripture take strength and authoritie from the doctrine of the Church and Bishop of Rome?* The Apostles (saith <sup>b</sup> Pighius) *hane written certaine things, not that their writings should be aboue our faith, but that they should be vnder it.* But what should I stand to recite your blasphemies in this kind, which are many and monstrous? That which is not to day a point of faith, shall be one to morrow, if it please the Pope to propound it to be beleueed.

It is farther to be considered in your Assumption, that although whatsoeuer God reuealeth is to be beleueed, y<sup>po</sup> paine  
of

y Stapl. contra  
Whitak. de au-  
torit. script.  
cap. 1. sect. 1. 2.

2 Cusan. ad  
Bohem. epist. 2.

a Syluest. Prie-  
rias cont. Luth.

b Pigh. Hier.  
lib. 1. cap. 2.

of damnation: yet a man may be saued without beleeuing euery thing so reuealed; alwayes provided that he do not against his conscience obstinately refuse to acknowledge any truth.

*If our Sauiour haue said, that he which beleueneth not all that his Apostles teach, shall be condemned; then euery word so reuealed and propounded, must be beleued, under paine of damnation.*

*But our Sauiour hath said so:*

*Therefore euery word so propounded must be beleued, under paine of damnation.*

This is a prooffe of your Assumption; wherein for the consequence of your proposition, I would haue all men vnderstand, that although you craftily imply thetein a comparison of equalitie, betwixt the charge of beleeuing the Apostles, and all other Ministers allowed by you, whom you call by the name of *the Church*, to deceiue simple people with so glorious a title: yet the truth of that proposition depends not thereupon, but onely vpon the necessitie of beleeuing that which God hath reuealed. It is a certaine truth, that God is to be beleued in all things he hath reuealed, by whom soeuer he propound it: & in this respect the consequence of your proposition is true: That if it were damnable not to beleue the Apostles deliuering that which God had reuealed, it is also damnable not to giue credit to Ministers now, when they propound that to be beleued, which God hath reuealed; because the reason of beleeuing is, that God hath reuealed the things that are deliuered. But yet here are two differences to be obserued: first, that it is lesse sinne to doubt of that, which any man, besides the Apostles, deliuers, though it be the word of God, then to make question of the same matter vttered by the Apostles: because they spake immediatly by the direction of the spirit, and therefore could not possibly erre in any point; whereas all other men are subiect to error, and their doctrine to examination, ere it need be credited. Secondly, we must remember, it doth not follow, that if our Sauiour said, whosoever beleued not the Apostles, should be damned; then he that beleues not the Ministers now, in all they propound to be beleued, should be therefore

To the Proposition.



liable to condemnatiō. I haue stood the more vpon this proposition, because the consequence being true, may breed an error in the conceit of many, if the reason of it be not truly vnderstood.

To the Assumption.

¶ Luk. 10. 16.

Your Assumption or minor is thus to be limited, according to that which I before deliuered, He that beleeueth the Apostles spake immediatly by the inspiration of the spirit of God, and yet doubts of the truth of some things they preached, cannot without reforming this error be saued; because he holds that the holy Ghost may inspire an vntruth. No more can he that doth not beleeueth they spake by such inspiration. For of them our Sauour hath absolutely said, *He that despiseth you, despiseth me.* The second limitation is about the things themselves. The ignorance of some points deliuered by the Apostles, vterly excludes a man out of heauen: some other again may be vknowne, and a man, notwithstanding that his ignorance, be saued. Therefore though our Sauour except no point, nor distinguish betwixt matters of doctrine, yet the not beleeuing of some, is no farther damnable, then a man doth wilfully refuse to beleeueth that, which he confesseth to be truth in his heart; or at the least, in which he thinks the Apostles were deceiued, or which he despiseth as needlesse, and so condemnes the wisdom of God, in propounding it to be beleeueth.

A.D. 53.

*And this not without reason: for not to beleeueth any one point whatsoever, which God by reuealing it, doth testifie to bee true, and which, by his Church, he hath commaunded vs to beleeueth, must needs be damnable, as being a notable iniurie to Gods veritie, and a great disobedience to his will. But all points of faith are thus testified by God, and commaunded to be beleeueth; otherwise they be not points of faith, but of opinion, or some other kinde of knowledge. Therefore all points of faith must vnder paine of damnation, be beleeueth; beleueth (I say) eyther expressly and actually, as learned men may doe: or implicite and virtually as vnlearned Catholicks commonly doe: who beleueth expressly those articles, which euery one is bound particularly to know, doe not in the rest, obstinately doubt, or hold some error against the Church, but haue a minde prepared*

prepared to submit themselves in all things, to the authoritie of the Church, (which they are sure is taught and directed by the spirit of God) and doe in generall hold for vndoubted truth, whatsoever the Catholicke or vniuersall Church doth beleene.

Now followeth the second prooue of your assumption, in this manner: A.W.

*Enerie notable iniurie to Gods veritie, and disobedience to his will, is damnable.*

*But misbeleewing, or absolutely not beleewing any one point reuealed by God, and propounded by his Church to be beleened, is a notable iniurie to Gods veritie, and a great disobedience to his will.*

*Therefore misbeleewing or obstinately not beleewing any one point reuealed by God, and propounded by his Church to be beleened, is damnable.*

To let passe this craftie conueyance, whereby you still shuffle in the Church, whereas without it, the matter is as true, and the proposition as perfect: I answer to your assumption; that all *misbeleewing*, or *obstinately not beleewing* is not a notable iniurie to Gods truth, nor a great disobedience to his will: where it proceeds simply, of ignorance, and not of wilfulnesse; except in such cases as I shewed in the end of the last section; which I speake, not to excuse any man, as if he did not sinne, in misbeleewing, or as if there were some sinne not deadly, according to your erroneous conceit: but onely to distinguish notable iniuries, and great disobedience from some kinde of misbeleewing. To the assumption.

The conclusion is thus to be conceived: That *misbeleewing* is in it selfe damnable, not, that no man can be saved, which *misbeleeweth*. Of the conclusion.

This distinction of beleewing *expresly*, and *implicitly*, as you terme it, confirms part of that, which I haue hitherto said: for by your confession, there are some points, to the beleefe whereof a general faith will not serue the turne, but a man must know the particulars, and assent actually to the truth of them. For example, it is not enough for a man to beleewe in grosse, that he must be saved by such meanes onely, as God hath reuealed; and



the Church hath propounded to be beleened; but it is absolutely necessarie to saluation, that he know what the Church holdeth in this case, concerning redemption by our Sauour Christ; and in his heart acknowledge the truth thereof. Againe, there are many other points, which, so a man neglect not the meanes to know them, may be vnknowne, and beleued onely in generall, without danger of damnation, by reason of such ignorance. Now this generall beleefe, is not (as you falsely say) to be folded vp in the faith of the Church; but to be tied to the Scripture; all things wherein I acknowledge to be most true, and beleue all points whatsoever, as they are eyther expressed, or contained in Scripture: howsoever I be ignorant what is true, touching, (perhaps) very many particulars.

To the authoritie of the Church, I willingly submit my selfe thus farre, as that I hold it a sinfull presumption for me, or any man, eyther to compare my priuate opinion, with the generall iudgement of other Christians, especially Ministers, or to condemne, or suspect that of falshood, which they deliuer, vnlesse I haue apparent prooffe for the one, and great likelihood for the other. In which cases I set not my owne conceit, against the doctrine of the Church, but preferre the truth of God before the opinions of men. As for any infallible authoritie in the Church, vpon supposall of such a certaine direction by the spirit of God, I hold it neither for true, nor probable, as shall appeare hereafter. In the meane while, I desire the Reader to consider these few testimonies concerning the authority of men.

*a* August. aa  
Hieron. Epist.  
19.

*c* Aug. de unit.  
Eccles. cap. 10.

*f* Origen. in Ier.  
Hom. 1.

*g* Basil. in mo-  
rat. Reg. 72.

Other writers (saith *a* Austin) I reade with this promise, that, be their learning or holinesse neuer so great, I will not thinke a matter true, because they haue thought so; but because they haue bene able to perswade me, eyther by other Canonickall writers, or by some likely reason. In *e* an other place, We may not consent to Bishops, though they be Catholicke, if at any time they be deceined, so that they iudge contrarie to the Canonickall Scripture of God. Of necessity (saith *f* Origen) must we call for the testimonie of the Scriptures; for our senses and declarations, without them, as witness *g* Basil, haue no credit. And this charges Basil layeth vpon vs, that, when we heare, we examine the points that are deliuered by our teachers,

chers, and receiue those that are agreeable to the Scriptures, and reiect those that are diuers from them. <sup>h Hieron. ad</sup> Other things that men in- <sup>lerem. cap. 7.</sup> uent of their owne head (saith Ierome) as it were by Apostolicall tradition, without the authoritie and wiuesse of the Scriptures, the word of God smiteth.

Secondly, that man which beleeuing some points, should denie **A. D. 9.4.** others: cannot while he doth thus, haue one and the same faith, which other Christians haue. Sith he doth not (as Irenæus requireth to the vnitie of faith) beleene the points of faith in a like; but in a different manner from other Christians. That is to say. Neither doth he beleene all the points which they doe: neither doth he beleene those points wherein he doth agree with them, for the same reason that they doe; that is to say: He doth not beleene those points which he seemeth to beleene precisely, for that God hath reuealed them, and by his Church propounded them: for if he did, sith this reason is common to all points of faith, he should assoone beleene all, as any one. He hath not, therefore (I say) one and the same faith, which other Christians haue, (who notwithstanding haue the true faith.) And sith as S. Leo said, Nisi vna est, fides non est: If it be not one faith, it is no faith at all: It followeth that he, that beleueth not entirely all points of faith, hath no faith at all: and consequently, sith one that hath no faith, can no way be saued: it is euident that he that beleeuing some articles, doth obstinately denie others cannot be saued.

Your second reason, to prooue that faith must be entire, is **A. W.** thus to be framed.

If faith cannot be one, vlesse it be entire, then it must be entire.

But faith cannot be one, vlesse it be entire.

Therefore faith must be entire.

I denie the consequence of your proposition. For it is not **To the pro-** absolutely necessarie to saluation, that faith should be one, **position.** in such sort as you imagine. There is indeed an absolute necessitie, that all men should agree in the beleefe of certaine points, without the beleefe whereof, there can possibly be no saluation. But that there should be such an agreement in all points, though it be necessarie positiuely, to speake as you doe, because  
Gods



Gods truth is in euery particular to be beleeued; yet it is not required as a meanes, without which a man cannot be saued, as I haue already shewed.

To the assumption,

I grant the assumption in that sense you vnderstand *being one*; otherwise I denie it. *Faith may be one in all points necessary to saluation, and yet not entire in beleeuing all things that God hath reuealed.*

ire. li. i. ca. 3  
k Chap. i.  
sect. 5.

To your allegation out of Irenæus, I answered<sup>k</sup> before: the exposition you make of it, as I then signified, in regard of the latter part thereof, cannot be drawne out of Irenæus, who speakes not a word of the reason whereupon men belecue, but onely of the principall articles of faith euery where beleeued; in regard whereof there was, as he saith, an vnitie of beleefe.

Neither is your prooffe sufficient, if we grant your exposition. For a man may belecue that which he doth belecue, because God hath reuealed it, and in that respect haue one faith with other Christians, and yet doubt of, or denie some other points which are commonly held; because he cannot perswade himselfe that they are reuealed by God: though it be generally so beleeued. I may say the like of matters propounded also by the Church, because the decrees thereof are not so plaine, but that they may admit diuers senses. But I respect not that clause, as being a point foisted in by you, without any warrant of Scripture or reason.

Though it be no great matter what you build vpon so slipperie a foundation: because it cannot long stand: yet perhaps it is not amisse to push it downe presently, that it may not continue to make a shew. Thus you build.

*He, that hath no faith at all, cannot be saued.*

*But he, that beleeueth not entirely all points of faith, hath no faith at all.*

*Therefore he that beleeuing some articles, doth obstinately denie any others, cannot be saued.*

To the assumption,

I denie your assumption. A man may doubt of, and denie many points as I haue shewed, and yet both haue faith, and be saued. Your prooffe to the contrarie out of Leo was answered<sup>k</sup> before.

1 Chap. 2. sect. 3.

Your

Your conclusion is not so large as it should be. For you re- Of the con-  
strain it to *obstinately not beleeuening*; which cannot barre a man clusion.  
from saluation, but in those points alone, which are necessarie  
as meanes, to bring him to euerlasting life.

Thirdly, to beleene some points of faith, and to denie others, or A.D. 9.5.  
any one, is heresie: as to denie all, is absolute Infidelitie. But it is  
sure, euen out of Scripture, that Heretickes shall not be saued, no  
more then Infidels. For as it is said *Qui non credit, iam iudica-* 10an.3.  
*tus est, he that beleueth not, is already iudged: so the Apostile Saint* In the Greeke  
*Paule reckoneth heresies among the works of the flesh; of all which* text, Haireseis  
*he doth pronounce. Qui talia agunt, regnum Dei non consequen-* Gal. 5.  
*tur. Those which doe such like things, shall not attaine the king-*  
*dome of God.*

*Hereticall faith is liable to damnation.*

*That faith which is not entire, is hereticall.*

A.W.

*Therefore, that faith which is not entire, is liable to damnation.*

I must intreate the Reader to call to minde, what I answered To the pro-  
before in generall concerning this point, about liableness position.  
to damnation. There is no heresie nor error in matter of Reli- in Sect. 1.  
gion, but it is a sinne: and being so, makes the partie that doth  
erre, liable to damnation. But yet many errors and heresies are of  
so small moment in comparison of other, that hee which hol-  
deth them, may, notwithstanding such his error or heresie, be  
saued. I gaue examples before, and will not stand to repeate  
them. So then the proposition is thus farre true, and no far-  
ther: *Hereticall faith in matters necessarie to saluation, is simply*  
*damnable: so that he which continueth in such an estate, cannot*  
*possibly be saued.*

Againe, *Hereticall faith in any point of Gods truth whatsoever, of*  
*it selfe deserueth damnation: yet he that doth erre in some points,*  
*may be saued: else I thinke there are fewe men liuing, or euer*  
*haue bene, that could haue come, or shall come to heauen.*  
As for the authoritie of the Church, it is not of force to make  
that simply damnable, which in it selfe is not so: though it  
much increase the sinne, whensoever it determineth truly of a-  
ny point in question. You will say<sup>n</sup> Saint Paule reckoneth *he-* a Gal. 5. 20, 21  
*resie* amongst the works of the flesh. So doth he *contentions &c.*

H

yet



olad. vers. 3.

To the as-  
sumption.  
Chap. 1. sect. 3.

yet may a man in ignorance be contentious, thinking he doth well, and ° contends for the true faith, as he ought to do; and for all this contention, not deprive himselfe of the interest he hath to the kingdome of heauen in Iesus Christ. I deny your assumption. A man may be excused, in your iudgement, by ignorance, concerning any positieue commaundement of God: but out of doubt, there are many points of truth reuealed by God, onely as positieue, not as such meanes to saluation, that without the beleefe of them a man cannot be saued. Adde hereunto, that a Christian may be ignorant of many points held by the Church, and that by negatiue ignorance, because he could neuer come where he might heare, that the Church beleeued such and such things. It is therefore an vnreasonable thing, to condemne all ignorance for heresie: and a most vncharitable conceit to cast all into hell fire that beleue not in euery point, as the Church generally doth, yea though they know what the Church mainteines, & be of a contrarie mind. Your prooffe, which is a comparison of likenesse or equality betwixt *infidelitie* in denying all Christian religion, and *heresie* in not beleeuing some points of it, is a great deale too weake. Similitudes argue indeed, but rather by way of illustration then prooffe. And there is no equalitie betwixt denying all, and doubting of some. The former absolutely ouerthrowes true religion: the latter onely misconceiues some points, leaving the grounds of truth vntouched and beleeuing them as most certaine.

A. D. § 6.

Athanasius in  
Synb.

*Fourthly, I may confirme the same, with the testimonie of the ancient Fathers. First of S. Athanasius in his creed, which is commonly knowne and approoued of all. Quicunque (saith he) vult saluus esse, ante omnia opus est, vt teneat Catholicam fidem: quam nisi quisque integram, inuolatamque seruauerit, absque dubio in æternum peribit. Whosoever will be saued, before all things it is needfull that he hold the Catholicke faith: which vnlesse euerie one doe keepe entire and vviolate, without doubt he shall perish everlastingly.*

A. W.

If the ancient writers should affirme a thing so vnreasonable, there were good reason for a man to looke for some prooffe of it, out of the Scriptures. But (no doubt) we shall finde your citations

citations of their writings as much to the purpose, as we haue done your former arguments. The first you alleadge is Athanasius in his Creed; to which I answer, that Athanasius speaks not of all points reuealed by God, but of those substantiall matters, which are there set downe by him, and namely, of the Trinitie of persons, and Godhead of our Sauour Iesus Christ. This appeares by the last verse of the same Creed, where he thus concludeth: *This is the Catholike faith, which except a man beleue faithfully, he cannot be saued.* But Athanasius hath not comprehended all points of religion in that Creed, (for he leaueeth out the buriall of our Sauour Christ, vnlesse you will say he put his going downe into hell for it,) neither doth he require, in that place any other point, as necessary to be beleued to saluation, but those onely, that he there reciterh, which must be kept entire and vniuolate of euery man that will be saued.

Qui sunt in sacris literis eruditi, (saith Saint Basil) ne vnam quidem sillabam diuinorum dogmatum prodi sinunt: *Teste Theodoreto pro istius defensione, si opus est, nullum non mortis genus libenter amplectuntur. Those that are well instructed in holy Writ, doe not suffer one sillable of diuine doctrine to be betrayed or yeelded up: but for the defence thereof, if need be, doe willingly embrace any kinde of death.*

That of Basil is lesse to the purpose. For first, he saith nothing of any doctrine propounded by the Church, or of your vnwritten traditions, but only of the Scriptures. And how makes this for the beleueing whatsoeuer the Church wil deliuer, without which, in your iudgement, faith cannot be one, or entire? Secondly, he speaks not of all ignorant men, whose faith, vpon paine of damnation, you will haue entire, concerning euery point; but of those onely that are learned in the holy Scriptures, or at the most, so farre as they are learned in them. Lastly, what saith he of these, but that which we alwaies require, that a christian should not suffer any sillable of true doctrine to be betrayed? This makes against you, who rest wholly vpon Popes and Councils, and by that meanes oftentimes betray the truth of God manifested in the Scripture; yea so farre are you from mainteining euery sillable of it, with hazard of your liues, that

p See my answer to 12. Art. Part. 1. art. 4.

A.D. 37. Teste Theodoreto lib. 4. Eccles. histor. cap. 17.

A.W.

Basil apud Theodoret. hist. lib. 4. cap. 17.



§ Arorius Mo-  
ral. instit. lib. 8  
cap. 26.

§ Queres.  
1 Concil. Trid.  
sess. 4. de edit. &  
usu sac. liter.

u Isidorus Cla-  
rius pref. in  
Biblia.

x Hosius contr.  
Brent. prolegom

you doe what you can for shame, to destroy it all. ¶ You Pa-  
pists deprive the people of them altogether, at least for their  
private reading; howsoever your Pope Pius 4. makes a shew  
of permitting it. You haue thrust out the Authentick co-  
pies of Hebrew and Greeke, and, in steed of them authorised  
a corrupt Latine translation, which no man may refuse, vpon  
any pretence; though it haue 8000 places (as u Isidorus Clarius  
a great learned man of your owne affirmeth) in which, the sense  
of the holy Ghost is changed; yea Cardinal x Hosius blusheth  
not to write: *That it were better for the Church, if there were no  
written Gospell extant.* I omit your blasphemies against the  
Scriptures, whereof I haue spoken elsewhere.

A. D. §. 8.  
Greg. Nazian.  
tract. de Fid.

Nihil periculosius (*saieth Nazianzen*) his hereticis esse potest,  
qui cum integrè per omnia decurrant; vno tamen verbo, quasi  
veneni gutta, veram illam ac simplicem fidem dominicam in-  
ficiunt. *Nothing can be more perillous then these heretickes, who,  
when they runne uprightly through all the rest, yet with one word,  
as with a drop of poyson, doe infect that true and sincere faith of our  
Lord.*

A. W.  
y Nazianzen.  
de Fide.

What if y Gregorie Nazianzen complaine, that *heretickes  
which held most points soundly, according to truth, as Arius, Euty-  
ches, Macedonius, Nestorius, and diuers other did, were very  
pernicious to the Church, because they did more easily and se-  
cretly poyson the truth of doctrine by their heresies?* Will it follow  
hereupon, that therefore a man cannot be saued, vnlesse he be-  
leeue euerie point of truth reuealed by God? or that a man  
hath no faith, because his beleefe agrees not in euery small  
matter with other Christians? Remember I pray you, we denie  
not that faith should be entire, but that it cannot be auailable  
to saluation, if in any one point it misbeleefe. Thus haue I  
examined the first part of this your Treatise of Faith, which I  
know not how I should apply to your maine syllogisme, im-  
plied in your preface: when you shew the vse of it in any part  
thereof, I will giue you answer accordingly.

#### CHAP. V.

A. D.

*That there must be some means provided by almighty God, by which  
all sorts of men may learne this faith, which is so necessary to saluatio.*

The

The title of this Chapter is so propounded, that your meaning may easily be mistaken. *There must be* (say you) *some meanes provided*: May not a man gather by these words, that as yet there are no such meanes provided? where as you would haue vs beleue, that God hath already made prouision of fit meanes to that purpose.

*As this one, infallible and entire faith is necessary to saluation, A.D. §.1. to all sorts of men, as well vnlearned, as learned: so we must say, that almightie God, Qui vult omnes homines saluos fieri, & ad agnitionem veritatis venire, who would haue all men to be saued, and to come to the knowledge of truth, hath (for prooffe that this, of his part, is a true will) provided some rule or means, whereby euery man learned and vnlearned, may sufficiently in all points, questions or doubts of faith, be infallibly instructed, what is to be holden for the true faith: and that the onely cause, why any man misseth of the true faith, is either because he doth not seeke out and find this rule and meanes, or hauing found it, he will not vse it, and in all points (submitting his owne sense, selfe opinion, and proper iudgement) obediently yeeld assent vnto it; as the nature of diuine faith, and the dutie of euery Christian bindeth him to do. This is proued, because if Al-* 1.Tim.2.  
*mightie God hath a true will, of his part, to leade all men to this* 1.Tim.4.  
*happie end of eternall saluation, (as it may be plainly proued that he* 2.Pet.3.  
*hath, out of Scripture and Fathers) he must needs provide them* Aug. lib. de Sp. & lit. c.33.  
*sufficient meanes, by which it may at least be possible for them to at-* Prosper. lib. 2. de vocat. gent. cap. 23. 25. 28.  
*taine that end. For we neuer say, that God hath a will to do any* D. Ambros. ser. 8. in Psal. 118.  
*thing, unlesse he do either absolutely worke the thing, or at least* Jren. l. 4. ca. 71.  
*provide meanes sufficient, by which it is possible to be done. But un-*  
*lesse there be such a rule or meanes provided, by which euery one*  
*learned and vnlearned, may attaine to this one, infallible and entire*  
*faith, of which I haue spoken before, there are not sufficient meanes*  
*provided, by which it is possible for all men to come to saluation; sith*  
*(as I proued) without that faith it is vnpossible for any one to come*  
*to saluation. Therefore we must needs say, that Almighty God hath*  
*provided this rule or meanes, by which euery man, euen the most vn-*  
*learned, may sufficiently be instructed in matters of faith.*

Whether your comparison, by which you propound this point, be of likenesse or equalitie, I see not what agreement the



f Azorius Mo-  
ral. instit. lib. 8  
cap. 26.

§ Queres.  
i Concil. Trid.  
sess 4. de edit. &  
usu sac. liter.

u Isidorus Cla-  
rius pref. in  
Biblia.

x Hosius contr.  
Brent. prolegom

you doe what you can for shame, to destroy it all. f You Pa-  
pists deprive the people of them altogether, at least for their  
private reading; howsoever your Pope Pius 4. makes a shew  
of permitting it. You haue thrust out the Authentick co-  
pies of Hebrew and Greeke, and, in steed of them authorised  
a corrupt Latine translation, which no man may refuse, vpon  
any pretence; though it haue 8000 places (as u Isidorus Clarius  
a great learned man of your owne affirmeth) in which, the sense  
of the holy Ghost is changed; yea Cardinal \* Hosius blusheth  
not to write: *That it were better for the Church, if there were no  
written Gospell extant.* I omit your blasphemies against the  
Scriptures, whereof I haue spoken elsewhere.

A. D. §. 8.

Greg. Nazian.  
tract. de Fid.

Nihil periculosius (saith Nazianzen) his hæreticis esse potest,  
qui cum integrè per omnia decurrant; vno tamen verbo, quasi  
veneni gutta, veram illam ac simplicem fidem dominicam in-  
ficiunt. *Nothing can be more perilsous then these heretickes, who,  
when they runne vprightly through all the rest, yet with one word,  
as with a drop of poyson, doe infect that true and sincere faith of our  
Lord.*

A. W.

y Nazianzen.  
de Fide.

What if y Gregorie Nazianzen complaine, that heretickes  
which held most points soundly, according to truth, as Arius, Euty-  
ches, Macedonius, Nestorius, and diuers other did, were very  
pernicious to the Church, because they did more easily and se-  
cretly poyson the truth of doctrine by their heresies? Will it follow  
hereupon, that therefore a man cannot be saved, vnlesse he be-  
leeue euerie point of truth reuealed by God? or that a man  
hath no faith, because his beleefe agrees not in euery small  
matter with other Christians? Remember I pray you, we denie  
not that faith should be entire, but that it cannot be auailable  
to saluation, if in any one point it misbelecue. Thus haue I  
examined the first part of this your Treatise of Faith, which I  
know not how I should apply to your maine syllogisme, im-  
plied in your preface: when you shew the vse of it in any part  
thereof, I will giue you answer accordingly.

#### CHAP. V.

A. D.

*That there must be some means provided by almighty God, by which  
all sorts of men may learne this faith, which is so necessary to saluatiõ.*  
The

The title of this Chapter is so propounded, that your meaning may easily be mistaken. *There must be* (say you) *some meanes provided*: May not a man gather by these words, that as yet there are no such meanes provided? where as you would haue vs beleue, that God hath already made prouision offit meanes to that purpose.

*As this one, infallible and entire faith is necessary to saluation, A. D. §. 1. to all sorts of men, as well vnlearned, as learned: so we must say, that almightie God, Qui vult omnes homines saluos fieri, & ad agnitionem veritatis venire, who would haue all men to be saued, and to come to the knowledge of truth, hath (for prooffe that this, of his part, is a true will) provided some rule or means, whereby euery man learned and vnlearned, may sufficiently in all points, questions or doubts of faith, be infallibly instructed, what is to be holden for the true faith: and that the onely cause, why any man misseth of the true faith, is either because he doth not seeke out and find this rule and meanes; or hauing found it, he will not vse it, and in all points (submitting his owne sense, selfe opinion, and proper iudgement) obediently yeeld assent vnto it; as the nature of diuine faith, and the dutie of euery Christian bindeth him to do. This is proued, because if Al-* 1. Tim. 2.  
*mightie God hath a true will, of his part, to leade all men to this* 1. Tim. 4.  
*happie end of eternall saluation, (as it may be plainly proued that he* 2. Pet. 3.  
*hath, out of Scripture and Fathers) he must needs provide them* Aug. lib. de Sp. & lit. c. 33.  
*sufficient meanes, by which it may at least be possible for them to at-* Prosper. lib. 2. de vocat. gent. cap. 23. 25. 28.  
*taine that end. For we neuer say, that God hath a will to do any* D. Ambros. ser. 8. in Psal. 118.  
*thing, unlesse he do either absolutely worke the thing, or at least* Iren. l. 4. ca. 71.  
*provide meanes sufficient, by which it is possible to be done. But un-*  
*lesse there be such a rule or meanes provided, by which euery one*  
*learned and vnlearned, may attaine to this one, infallible and entire*  
*faith, of which I haue spoken before, there are not sufficient meanes*  
*provided, by which it is possible for all men to come to saluation, sith*  
*(as I proued) without that faith it is vnpossible for any one to come*  
*to saluation. Therefore we must needs say, that Almighty God hath*  
*provided this rule or meanes, by which euery man, euen the most vn-*  
*learned, may sufficiently be instructed in matters of faith.*

Whether your comparison, by which you propound this point, be of likenesse or equalitie, I see not what agreement the



one part can haue with the other. But to let that passe, because it is of no great moment; I am now earnestly to request all men, Protestants and Papists, who will vouchsafe to reade my answer, that they would giue me leaue to examine this treatise by the light of true reason, and themselves take a little paines, more then ordinary in the vnderstanding of it. We are then first of all to remember, that the summe of this treatise was propounded by the author himselfe in his preface, to this effect: *That the faith which the authoritie of the true Catholick Church commendeth to vs, is, without doubt, to be holden for the true faith: and that the faith which the authoritie of the Church of Rome commendeth to vs, is that faith.* Now then these two points being proued, that which was intended, is dispatched; and either of these failing, the matter is still in question. For prooffe of the former proposition or sentence, he disputeth on this maner: *That we must needs admit an infallible authoritie in the Catholicke Church, by reason whereof euery one must learne of it onely what is the true faith.* Now he addresseth himselfe to the prooffe of this last proposition, which, as I shewed in my answer to the Preface, is the assumption of this second Syllogisme: and thus he reasoneth:

*If God haue not provided some rule or means, whereby euery man learned and vnlearned, may sufficiently in all points, questions or doubts of faith, be infallibly instructed, what is to be holden for the true faith, vnlesse we admit such an authority, then we must needs admit it.*

*But God hath not provided any rule or meanes, vnlesse we admit such an authoritie.*

*Therefore we must needs admit such an authoritie in the Catholicke Church.*

The Proposition.

The ground of the proposition, or maior, is this, that *God will haue all, as well vnlearned as learned to be saued.* Which being vnderstood, I answer, concerning the consequence of the proposition, that it is false. I will be as plaine as I can, that euery one may vnderstand me. If his meaning be, that we must admit such an authoritie in the Catholicke Church, because without it there are no sufficient meanes of saluation for euery particular learned and vnlearned man. I deny the consequence of his proposition.

position. For neither is it necessary to saluation, that a man should be infallibly instructed in all points, questions, & doubts of faith, and God neuer had any purpose, that euery particular man should be afforded that meanes of saluation. I will not spend time nor labor in this point: it may be proued sufficiently by this his argument. For these means, he imagineth of a visible Church alwayes continuing, are not such, but that before the comming of our Sauour, and since also, many thousands haue liued and died, which could neuer haue any suspition or thought of such a Church. Till it pleased our Sauour <sup>z</sup> to send his Apostles with a generall commission, the knowledge of him was shut vp within <sup>a</sup> the land of Iewry, or at the most, was heard of, <sup>a</sup> but in the countries neare adioyning. After the commission giuen, it asked some time for the Apostles to disperse themselves ouer the world; and in that time many thousands must needs die, without the knowledge of our Sauour Christ. But what speake I of the beginnings of the Gospell? How many countries are there, in which no steps of the Gospell haue bene, to which no little sound of it hath come for many hundred yeares? <sup>b</sup> Austin <sup>b</sup> sayth, that in his time there were many nations, to whom the Gospell had not then bene preached: yea it <sup>c</sup> was commonly held amongst the auncient writers, that the day of iudgement should speedily ensue, after the Gospell had bene preached in all the world.

<sup>z</sup> Mat. 28. 19.

<sup>a</sup> Mat. 10. 5.

<sup>c</sup> 15. 24.

<sup>b</sup> August. de ueritat. Eccles. cap. 14.

<sup>c</sup> August. Ser. Dom. in monte. lib. 2.

Origē. ad Mat. bomil. 28.

<sup>d</sup> 1. Tim. 2. 3.

<sup>e</sup> Luc. Brugen. ad Mat. 22.

<sup>f</sup> Fulgent. de incar. cap. 31.

<sup>g</sup> August. Ep. chir. ad Laurent. cap. 103. De correptione & gratia. cap. 14.

<sup>h</sup> August. in Joan. tract. 52.

Holk. in 2. q. 1. ad 4. princip.

ar. 1.

If you vrge that <sup>d</sup> place of Timothie, that God wil haue all men to be saued: you shall be answered by one of your owne side; that <sup>e</sup> (all) signifies all kind of men, not euery man of euery kind: of euery kind many. They are called all (saith <sup>f</sup> Fulgenius) because God saucth them out of euery nation, condition, age: out of euery prouince, of euery language. So doth <sup>g</sup> Austin expound that text in diuers places, though hee bring also some other interpretations, but all against the conceits of men, that would haue all taken for euery one. The like exposition he giueth of that in the Gospell, <sup>h</sup> I wil draw all to me: All kinds of men, in all languages, in all ages, in all degrees of honor, in all diuersities of dispositions and wits, in all professions of arts lawfull and profitable, &c. Holkot not the meanest of your school-men, maketh this sense of those words, God wil haue all men to be saued: that is saith he,

God



God hath made all men capable of saluation, and giuen commandments, which if all men should obserue, they should be saued. But what need I be long in this matter, when as your selfe (as it should seeme) so vnderstood it? In the title you say, *All sorts of men*, in the Chapter you repeate those same words, and adde two sorts, learned and vnlearned; which also you do afterward. It may therefore seeme strange (perhaps) to some man, that I trouble my self and the reader with this exception against your proposition. But I do it not without iust cause. For although both title and chapter make profession as it were, of that meaning: yet within halfe a dozē lines after, you giue me occasiō to suspect the other sense: where you say, *God hath provided meanes whereby euery man learned and vnlearned may sufficiently be instructed*. And indeed, whereto else tendeth that discourse of the *visibilitie of the Church*, so much magnified and vrged by you? In that sense then I denie the consequence of the proposition. But if you vnderstand it according to the plaine words, not of *euery man*, but of *all sorts of men*. I still denie the consequence. For though it be out of doubt, that God hath appointed as wel vnlearned as learned to euerlasting life; yet it is false, that there needeth any such rule or meanes, as of necessitie to saluation.

To the Assumption.

i Chrysost. ad 1.

Cor. hom. 6.

k Ad Joan.

homil. 5 2.

I Iustin. in dia-

log. cū Tryphon.

m Tertul con-

tra Hermog.

cap. 22.

n Opus imperf.

in Mat. homil.

49.

• Firmitatem.

I denie your assumption. For God hath provided a rule, whereby a man may be instructed in all points and questions of faith. *Let them that would attaine to saluation* (saith<sup>i</sup> Chrysostom) *bestow their time in the Scriptures*. And againe, *If we search the Scriptures diligently, we shall attaine to saluation*. *We are not commannded* (saith<sup>i</sup> Iustin the martyr) *by Christ to giue credit to the doctrines of men, but to those which the holy Prophets haue published, and Christ hath taught*. Therefore doth<sup>m</sup> Tertullian call Hermogenes to the Scripture, and adore the sufficiency thereof. By which onely (as<sup>n</sup> one saith) after heresie once hath possessed the Churches, the true Church of Christ is to be found. A little after, *He that would know which is the true Church of Christ, how shall he know it, but only by the Scriptures? From, and in which only, assurance of faith is to be had*, as he saith presently after.

God hath a true will (which also certainly taketh effect) that some

some me of al sorts shold be saued, but not that euery particular man should: as I proued before by your reason, because he hath not vouchsafed euery one the means. Concerning the first place alledged by you, the Apostles owne interpretation seemeth to allow that which I brought before out of Austin, of the diuers conditions and sorts of men. For so himselfe speaketh, *I will* that prayers, supplications and intercessions be made for all men: for Kings, and for all that are in authoritie. He sheweth in these last words what he meaneth by *all men*, *All sorts of men*. The reason why he nameth Kings and magistrates, is, because they were at that time, not onely heathen, but also enemies and persecutors: so that no such doctrine can be certainly and necessarily concluded out of this text, that God would haue euery particular man to be saued. For the auowing of the former exposition, we must vnderstand, that the word *all* is often vsed in Scripture for euery kind. <sup>¶</sup> Iesus healed euery sicknesse and euery disease: not euery particular, but all kind of diseases. <sup>¶</sup> Euery sinne and blasphemy shal be forgiven: not euery particular sinne, but euery kind of sin, saue onely that against the holy Ghost. We heard before that of Iohn, *I wil draw all to me*: and <sup>¶</sup> Saint Austins iudgement thereupon. And if it were true, that God had (as you speak) a true wil, that all men should be saued, how can that be true, which not we onely, but the learnedst of your Papists hold, according to the Scriptures, that he appointed some to damnation, as wel as o- ther some to saluation; and that there can be no reason giue why this man in particular is vouchsafed faith and saluation, that man is not, but onely the wil of God. As it is evidently proued by <sup>¶</sup> Thomas of Aquin, Rom. 9. and long before him, by S. Austin in many places. Ad Simplician. lib. 1. q. 2. de predest. & grat. cap. 46. Enchir. ad Laurent, cap. 32. 99. Epist. 105, ad Sixtū: you therfore do Austin wrong, who alledge him in your margin, as if he thought that God wold haue euery particular mā to be saued; against which his doctrine <sup>¶</sup> in so many places is direct, and which (as I shewed before) he purposely refuteth. <sup>¶</sup> Prosper also is of the same opinion, as hauing defended that doctrine of Austin, against his aduersaries: which also is the title & matter of a whole chapter <sup>¶</sup> in one of his bookes: That the saying of the Apostle, God wil haue

q Mat. 4. 23.  
p. 1. Tim. 2. 3.  
I Mat. 12. 31.  
I Ioan. 1. 32.  
August. tract.  
52.  
Thomas ad  
Rom. 9. in. 99.  
dist. de predest.  
q. 5. art. 2. 1. q.  
23. art. 5. in 1.  
dist. 41. q. 1. ar.  
3. Lombard. 1.  
dist. 41. & ibi  
Petr. de Aliac.  
Joan. Capreo.  
& alij.  
x August. de  
spir. et. lit. c. 33.  
De correptione  
& grat. cap. 14.  
y Prosper. epist. ad  
August. & in  
resp. ad excerpt.  
Genue.  
z Prosper. de voc.  
gent. lib. 1. c. 12.  
Lib. 2. ca. 2. 25.  
28. cap. 19.



all men to be saved, is meant of all kind of men. Therefore the place you bring must be vnderstood according to the course of Prosper's writings in the same treatise, that God hath not barred any nation, nor kept back any man from hearing & beleeuing the Gospel. And farther, hath by his general providence and benefites afforded meanes to stir up all to seeke God: as himself speaks in two of the places you bring, and in some other. In <sup>a</sup>one place when he had said, that many infants are dead, who certainly haue no part in the citie of God; he addeth: And where is that, which by some that vnderstand it not, is objected to vs, as contrary hereunto, that God wil haue all men to be saved, and come to the knowledge of his truth? Are not they to be reckoned among those All men, who heretofore from time to time haue perished without the knowledge of God? This might serue for answer to you in this point, concerning Gods will to haue all men saued. But for your better satisfactio,

<sup>a</sup> Prosper. de  
lib. arbitr. ad  
Ruffin.

<sup>b</sup> Bellar. de  
grat. et lib. arb.  
lib. 2. ca. 3. §. 8.  
<sup>c</sup> 1. Tim. 4. 10.

<sup>d</sup> Prosper. de  
voc. gent. lib. 2.  
cap. 35. & ad  
cap. Gallor.  
cap. 8. De voc.  
gent. lib. 2. c. 10.

<sup>e</sup> Bellar. de  
grat. et lib. arb.  
lib. 2. cap. 5.

<sup>f</sup> Illud item.  
<sup>g</sup> Gloss interli.  
ad 1. Tim. 2. 3.

<sup>h</sup> 1. Pet. 3. 9.  
<sup>i</sup> Bellar. de gr.  
& lib. arb. lib.

2. cap. 3.  
<sup>j</sup> Gloss interli.  
ad 1. Pet. 3.

<sup>k</sup> Thomas ad  
1. Pet. 3.  
Hol. in 2. q. 1.  
ad 4. princip.  
q. 1. 1.

or if that will not be, for the closer stopping of your mouth, I will adde that solution, which your great Cardinall Bellarmine giues to these three places of Scripture that you alledge, though in another question. These places (saith <sup>b</sup> Bellarmine) only signifie that God hindereth no man from saluation, yea that he hath appointed remedies and helps in common, and that he would haue the preaching of the word and the sacraments to be common to all. In the same sense is God said to be <sup>c</sup>the Saviour of all, because by his generall providence he hath care of all, and hath left no man vntoucht, but either by the Gospel, or by the law, or by nature it selfe hath moued him to seeke after God; as <sup>d</sup>Prosper saith: yea hath afforded meanes whereby euery man may be saved. This place (as <sup>e</sup> Bellarmine saith) can hardly haue any other exposition, then that latter. <sup>f</sup>Your Glosse expoundeth it of Gods goodnes to all men in respect of outward blessings, who makes his Sun to shine (saith <sup>g</sup> & lib. arb. lib. it) upon good and bad.

The other place of <sup>h</sup> 1. Peter (as we heard <sup>b</sup> Bellarmine say) signifieth no more, but that God keepes no man from being saued, but hath vouchsafed the word and sacraments in common to all. Your <sup>i</sup> Glosse restraines that Any to them that are to be conuerted, that is to the elect. That other which are to be conuerted, may be conuerted. <sup>k</sup> Thomas and Holkot interpret it de voluntate signi:

of

of that wil of God, which we may gather by the signes he sheweth: as for example, God calleth all men from danger of damnation, by precepts, counsels, threatnings, rewards. These are signes to vs, that God would haue all men to be saued: but there is another will called *voluntas beneplaciti*, the good pleasure of God, which is indeed truly that which God intendeth. Thomas addeth also a second exposition out of Damascen, but it can proue nothing, because it cannot be necessarily enforced out of the text, rather then the other, which is also more warrantable for the truth of it, as I will shew another time, vpon more iust occasion, if it please God. <sup>1</sup> Caietan alledgeth three seuerall interpretations, that of Damascens, a second of *All kind of men*, <sup>1</sup> Caietan. ad 2. Pet. 3. whereof before, and a third of *the elect*, which also he doth exemplifie in the person of Peter. Thus I haue shewed, that the maine foundation you build vpon, is but weak, wanting ground of warrant from the word of God. But admit it were neuer so true, that *God would haue every man to be saued*; which in some sense, as I haue said, indeed is most true; yet were not the consequence of your proposition proued. For there might be sufficient meanes for euery mans saluation, though there were no meanes to bring him to that same *one, infallible, entire faith*, which you conceit; but onely to so much faith and knowledge as is necessary to saluation, by which he might be sufficiently instructed in matters of faith: which is all that you craftily seeme to require in the conclusion of this section; whereas before, in your proposition, no lesse would serue the turne, then *infallible instruction in all points, questions, and doubts of faith*.

To this purpose saith S. Austin: Si Dei prouidentia præsudet A.D. 5. 2. rebus humanis, non est desperandum, ab eodem ipso Deo auctoritatem aliquam constitutam esse, qua, velut certo gradu, nitentes attollamur in Deum. <sup>Lib. de util. credendi.</sup> If Gods prouidence (saith he) rule and gouerne humane matters, (as he proueth that it doth) we may not despaire, but that there is a certain authoritie appointed by the same God, vpon which staying our selues as vpon a sure step, we may be lifted vp to God. Saint Austin therefore doth acknowledge some authoritie to be needfull, as a meanes whereby we may be lifted vp to God.



God. The which lifting up to God, is first begun by true faith. And because this authoritie is so needfull a meanes, he would not haue vs doubt, but that God, whose providence stretcheth it selfe to all humane matters, hath not failed to provide this meanes for vs, it being a principal matter, and so principall, as upon which (according to the ordinary course) dependeth the summe of our salvation. We are not therefore (I say) to doubt, but that Almighty God hath provided a meanes whereby *Animalis homo qui non percipit ea que sunt spiritus Dei*, a sensuall man who hath no understanding of the diuine mysteries of faith, may come to know them by a firme and infallible beleeve.

1. Cor. 2.

A.W.

m. August. de  
vul creden.  
cap. 16.

To what purpose doth <sup>m</sup> Saint Austine bring this? To proue that God hath appointed a rule, by which all men may come to your infallible faith? Nothing lesse: but to shew that where truth is not eident, as to men ordinarily it is not, there God hath provided meanes to stirre them up to a diligent enquiry after it; or rather (as he plainly affirmeth) to a ridding of themselves of the cares and pleasures of this life, which he calls purging of the soule, that so they may be fit to embrace the truth. Authoritie (saith

n. August. ibid. <sup>n</sup> Austine) is at hand for a man that is not able to discern the truth, that he may be fitted to it, and suffer himselfe to be purged. What is this authoritie? what is the vse of it? Miracles & multitude make up this authoritie: whereby men not able to see truth, in it self, are moued to a reuerend respect of the Church, & so to an examination of the doctrine, which vpon triall is found true. Thus doth the wisdom of God provide for mens ignorance, that authoritie of miracles and multitude may draw them to a consideration of the truth: which, whensoever it shewes it selfe so plainly, that it cannot be doubted of, is to be preferred before all other meanes of perswading a man to beleeue, or holding him in beleeve

o. August. cont.  
epist. Fundam.  
cap. 4.

whatsoever; as the same <sup>o</sup> Austine saith: we denie not these to be good helpes and strong meanes to the searching and finding of the truth, but to be sufficient and infallible grounds of religion, that a man should relie vpon them, without trying the doctrine by the truth of God reuealed in the Scriptures.

It is indeed out of doubt among Christians, that God hath provided some meanes, by which a naturall man (whom you absurdly

absurdly call *sensuall*) whereas *P* the Apostle meaneth a man in his best natural estate since his fall) who cannot discern of Gods truth, nor admit of it, may come to the knowledge thereof. *Because it was impossible* (saith *q* Irenæus) *to learne God without God*, *q* Iren. lib. 4. *he teacheth men by his word* (his sonne) *to know God*. It is he, that hath vouchsafed vs this knowledge by the ministry of men, & worke of the spirit in their hearts, that beleue according to the word of God in the Scriptures. *Let vs not heare* (saith *r* Austin) *This I say, This thou sayest, but let vs heare, This saith the Lord;* *r* August. de unit. Eccles. cap. 3. *there are the Lords bookes extant, to the authoritie whereof both of vs consent, both of vs giue credit, both of vs obey: there let vs seeke the Church, there let vs discusse our question.* Other meanes of triall, then by the Scripture he accounteth, and calleth deceitfull. The Scriptures are the bounds of the Church, beyond which she may not wander. *u* Whatsoever any man since the Apostles hath seene without warrant of Scripture, let him be neuer so holy, neuer so eloquent, it is of no authoritie: but onely to moue vs to a consideration of that he saith. *r* Hieron. ad Mich. li. 1. ca. 1. *u* Ad Psal. 86.

Onely the question is, *what manner of thing this meanes must be;* *A. D. §. 3.* and where euery man must seeke and finde it, that hauing found it he may (as *S. Austin* speaketh) stay himselfe upon it, as upon a sure step, thereby to be lifted up to a true faith, and by faith to God. The which question being of so great consequence, that it being well determined, a man need neuer make more question in matters of faith; I wil (God willing) in the chapters following, endeavour to resolve it as clearely as I can. And this I purpose to do, first by setting downe what conditions or properties this rule of faith must haue: afterwards by proouing particularly, that neither Scripture alone; nor any natural wit or humane learning; nor priuat spirit, can be this rule of faith. And finally that this rule which all mē may safely, & must necessarily follow, can be no other, but the teaching of the Catholicke Church.

It is onely thus farre agreed betwixt vs, that there must needs be meanes appointed by Almighty God, whereby all sorts of men may come to such a measure of knowledge, and faith, as is necessarie to saluation, not wherby euery man may be infallible instructed in all points of religion, that he need neuer make more question in any matter of faith: though we grant that

*A. W.*



there is such a meanes provided by God, howsoever we in our weaknesse cannot make such vse of it.

But that we may vnderstand matters aright, as we go forward; I must intreate the Reader to remember, that if all things to come in this your Treatise be sufficiently prooued; yet you faile much of your maine purpose. For this last Syllogisme is the foundation of all yet behinde, concerning one of the principall points which you propounded in the beginning, viz. *That it was necessarie to admit such an infallible authoritie in the Catholicke Church.* Now the proposition of this Syllogisme I haue denied, and refuted. Therefore if the assumption therof were most certainly true, as it is vndoubtedly false, yet could your conclusion be nothing sure: because the syllogisme failes in the proposition: but let vs see how you prooue the assumption:

*If neither the Scripture alone, nor naturall wit or learning, nor a priuate spirit, can be such a rule, then God hath provided no such rule, vnlesse we admit an infallible authority in the Catholicke Church.*

*But neither the Scripture alone, nor naturall wit or learning, nor a priuate spirit can be such a rule.*

*Therefore God hath provided no such rule, vnlesse we admit an infallible authority in the Catholicke Church.*

This proposition is not set downe by you in plaine termes, but necessarily and certainly gathered out of the course you hold in the five next chapters: wherein the assumption and conclusion are manifestly contained; that in the foure former, this in the tenth.

To the Proposition.

The consequence of your proposition is verie weake: For, what if none of these (seuerally) be such a rule? may not all these together be? Sure there is nothing brought by you to the contrary. But if all these faile, what can you say to the contrarie, why a generall Councell without the Popes authority, should not be such a rule? Or, to goe farther, doe you not thinke that the Pope alone may serue the turne? And yet, in your opinion: neither the Councell nor the Pope (seuerally considered) are the Church. Therefore it seemes there may be such a rule,

rule, though there be no companie of men, that hath any such authoritie as you speake of.

Secondly, your consequence is but feeble in an other respect. For it presumeth, that if there be such an authoritie, there is such a rule. Whereas many thousands in the world may be vtterly without meanes of knowing that there is such an authoritie, and so the meanes, as in regard of them, insufficient. Adde hereunto, that although it were possible, and easie for euery man to know and see the Church: yet the meanes might be insufficient: because there is no certaine reason to perswade them; that they must belecue this Church in all things: so that still, according to your doctrine, the Lord must needs haue failed much in his prouidence, though he haue giuen this authority to the Church: because he hath provided no meanes whereby euery man may certainly be perswaded, that the Church hath such authoritie. Will you say, *He hath appointed that all men should beleue the Church?* What can that helpe, when he hath not provided meanes, for all men to know, that they must beleue her? Must we not come now to a priuate spirit, that is, to the teaching of Gods spirit in the hearts of particular men? And if this must needs be in this one case, how prooue you, it may not be so in other? To answer, *we must beleue the Church*, is to beg the question, against all reason.

CHAP. VI.

*What conditions or properties must be found in the rule of Faith.*

**T**His rule, which Almighty God hath provided, as a sufficient meanes to direct men to the knowledge of true faith, necessarie to saluation; must haue three conditions or properties.

A.D.

First it must be certaine and infallible; for otherwise it cannot be a sufficient foundation, wherenpon to build faith, which (as is promised before) is absolutely infallible.

Secondly it must be such, as may be certainly, and plainly knowne of all sorts of men. For if to any sort, it could not be known, or not certainly known, it could not be to them a rule or meanes, whereby



by they might direct themselves, to the certaine knowledge of the true faith.

Thirdly it must be vniuersall, that it may not onely make vs know certainly, what is the true faith in some one or two, or moe points, but absolutely in all points of faith. For otherwise it were not a sufficient meanes, whereby we may attaine to an entire faith: which integrity of faith is necessarie to saluation, in such wise, as hath bene declared and prooued before.

A.W.  
To the assumption,

Your assumption had three points, and, as it were parts, making three seuerall sentences or propositions, which for the more plainnesse I will handle seuerally, as you haue done. First of the Scripture.

*The rule of faith must be certaine, and infallible, certainly and plainly known, and vniuersall.*

*The Scripture alone is not so.*

*Therefore the Scripture alone is not the rule of faith.*

Ere I come to answer your Syllogisme, giue me leaue to shew how obscurely and doubtfully these properties are deliuered by you. First *infallible* is taken in two diuers senses. *Faith must be infallible. The rule must be infallible.* In the former we must needs expound *infallible*, not being deceiued by holding any error, or nor doubting of that which it beleeueth. In the latter, what can *infallible* signifie, but either that, which is certainly true, or that, which may not be doubted of? Is it plaine dealing to speake so doubtfully? Or is it a good kinde of reasoning to runne the ring, and to dispute in a circle, as they speake in the Schooles? x Before, you would prooue *the infallibility of faith, by the infallibility of the word of God*, which it must beleue: now you conclude *the infallibility of the rule, from the infallibility of faith.* Is not this to trifle, rather then to reason? Would you not laugh at vs, if we should dispute thus? The elect cannot fall away, because the holy Ghost, that vpholds them, is true God. The holy Ghost is true God, because the elect, whom he vpholds, cannot fall away. View your selfe in this glasse.

x Chap. 3.  
Sect. 3.

Secondly, what would a reasonable man conceiue by these words, *The rule must be certainly and plainly known*: but that euerie

euery man must be able to perceiue that this, or that is the rule? What is your meaning? That *y the rule must not be hard to be vnderstood.*

y Chap. 7.  
Sect. 2.

Thirdly, your terme of *vniversalitie* is not so plaine, as it might haue bene; because it is commonly, I thinke euery where in this Treatise, saue in this one chapter, taken for that which belongs to all persons, times and places: no where for all points of doctrine, no not there, <sup>z</sup> where you speake of the entirenesse of faith. And I pray you tell me, why, as you apply *infallibilitie* to faith and the rule, you do not in like sort deale with entirenesse, and say that *the rule must be entire, because faith must be entire.* z Chap. 4.

I come now to your proposition, which I denie: because it To the proposition. is not necessarie, that the rule of faith should be such, as may be certainly and plainly knowen, that is vnderstood in euery point. It is sufficient, if it may be vnderstood in those points, that are necessarie to saluatiō. Who would say, that he, which is to measure out timber in length, had not a perfect rule to that purpose, hauing an ordinarie Carpenters rule, because there are vpon the rule some figures, circles, triangles, squares and such like, the vse wherof he vnderstandeth not? If you runne backe to the entirenesse of faith, I will follow you for a refutation of my answer thereunto, and a sounder prooffe of that your conceit.

## CHAP. VII.

*That Scripture alone cannot be this rule of Faith.*

A.D.

The title of this chapter, as it shall appeare by and by, agreeth not with the discourse in the chapter; and besides, propoundeth very craftily a matter, which is no way in question betwixt vs and the Papiſts. For there is no Protestant diuine, that thinks the Scripture alone, that is, without the ministerie of man, a sufficient meanes for the saluation or instruction of all men, to which the fond example of this Author tendeth, where he talketh of locking vp an vnlearned man that cannot read, alone, without any helpe but a Bible.

A.W.

K

Ont



A.D. §. I.

Out of these former grounds foure conclusions.

The first conclusion is, that Scripture alone, especially as it is by Protestants translated into the English tongue; cannot be this rule of faith.

This I prooue.

First, for that these translations faile in the first condition; that is to say, they are not infallible (as the rule of faith must be); for neither were the Scriptures written in this language, immediately by the holy Ghost: neither were the translators assisted by the same holy Ghost infallibly. Infallibly (I say) that is, in such sort, as it were impossible that they should erre in any point. Sith, therefore, the translators, as being but men, may erre. (To say nothing of that which by Gregory Martin is prooued: and by the often changes of new and variable translations is shewed that some haue erred) how can a man, (and especially an vnlearned man, who hath not sufficient meanes, learning, nor leisure to compare the translations with the prime authentick originall) how can (I say) such a man be infallibly sure, that this particular translation, which he hath, doth not erre? And if in some places it erre; how can he be infallibly sure, that in those places, which do seeme to fauour that sect, which he followeth, it doth not erre? vnlesse he wil admit an vnfallible authoritie in the Church, to assure vs, that such, or such a translation doth not erre, in any point; of which authoritie, I shall speake more hereafter.

A. W.

The Scripture is, in it selfe, such a rule or meanes, and (no doubt) so made effectually to some by reading, without any other outward helpe of man: but this is not the ordinarie course, that God hath appointed, for the instruction of the people, in the knowledge of his truth. Therefore, if at any time we say, that the Scripture alone, is the rule of faith, by Alone, we seuer it from the traditions and authoritie of men, not from their ministration: and ascribe vnto it sufficiencie in respect of the matter to be beleeued, not simply of the meanes to bring men to beleefe.

The assumption, which you should prooue (as also the title of your chapter professeth) is this, That the scripture alone, cannot be the rule of faith. By what reason do you prooue it? Truly by

by none at all: but leauing the question, you dispute against the English translation. Wherefore I take it for granted, that, in your conscience, you acknowledge the sufficiency of the Scripture, to direct vs in all matters and questions of faith. And thereupon I inferre, that the infallible authoritie, which you would tie to the Church, is needlesse; because, without it, there is a sufficient rule of faith provided by Almighty God, whereby euerie man, learned and vnlearned, may be instructed in all points of faith, what is to be holden for true. Hence it followeth, that the first of your maine points, set downe in the preface is false, and so your whole Treatise void & vntrue. You tell vs indeed afterward, that *some of your reasons against the English translation haue also force to prooue, that the Scripture alone, in what language soeuer, is no sufficient meanes*: but you neither shew vs, which those reasons are, nor are there any of sufficient weight to that purpose. Let them iudge, that will read my answer. But first I will propound certaine testimonies of the Fathers concerning the infallibility & sufficiency of the Scriptures. *When heresie (saith<sup>a</sup> one) hath once gotten footing in the Church, there can be no refuge for Christians, which desire to know the true faith, but onely to the Scriptures.* And afterward, *Christ commaunds, that they, that desire to haue certaintie of faith, flie to no other thing but to the Scriptures.* In the same place, three seuerall times in one halfe page, he assureth all men, that in the most dangerous daies of Antichrist, there will be no way to know the true Church of Christ, *but onely by the Scriptures.* If certaintie of faith, & knowledge of the true Church may be had from the Scriptures, & in time of heresie, cannot else where be had: out of doubt the Scripture is certaine and infallible, and so consequently the rule of faith. *c Irenæus tels vs, that the Gospell is left to vs in the Scriptures, to be the foundation and pillar of our faith.* *d Tertullian calls to Hermogenes for prooue of that he said, out of the Scriptures, and warneth him and his complices to beware of the woe, that is threatned against them, which adde to, or take from the Scriptures, If they bring any doctrine, that is not written therein.* *e Origen is ours euerie where in this question, allowing not any expositions or senses, but those that are warranted*

*a Opus im-  
pers. in Mat.  
24. hom. 49.*

*b Nisi tantū-  
modo per scrip-  
turas.*

*c Irenæus li. 3:*

*cap 1.*

*d Tertul. cont.*

*Hermog. cap.*

*22.*

*e Origen. ad*

*Jerem. hom. 1.*

*ad Rom. lib. 3.*

*by ad cap. 3.*



Et beo dret. hift.  
eccle. lib. 1. ca 7

g dei dix.  
de diuina vo-  
luntate vel le-  
ge, ut Caffio-  
dorus. Tripart.  
h Hieron. ad  
Mich. li. 1. ca. 1.  
i Proclus. de  
Fide ad Armen.  
Anno. 430.  
k Paschasius cō-  
tra Macedon.  
lib. 1. cap. 1.  
Anno. 500.

l Chrysost. ad 2.  
Tim. homil. 9.

by the Scriptures: requiring of vs, to bring *not our own*, but the sayings of the holy Ghost, when we teach. This was the rule, which Constantine the Emperour enioyned the Fathers of that first famous Councell of Nice to follow, and which they accordingly followed: *The bookes of the Euangelists and Apostles, and the Oracles of the old prophets, plainly instruct vs* (quoth that worthy Emperour) *what we are to iudge of matters & concerning God.* Therefore laying aside all enemy-like discord, let vs debate ad determine the points in question, by the testimonies of the Scriptures inspired by God. These, as we heard before, <sup>h</sup>Jerome makes the bounds of the Church, within which she must keepe her selfe; and <sup>i</sup>Proclus Archbishop of Constantinople confineth faith to the same place. Faith (saith he) *must abide within the Euangelicall, and Apostolicall bounds.* <sup>k</sup>Paschasius a Cardinall of your Church (as you say) many yeares since, tied Macedonius the hereticke to the Scriptures requiring him, either to shew by evident testimonies of the word of God, that *we must beleene in the Church*, or else to vrge the point no further. For (as <sup>l</sup>Chrysostome truly affirmeth) *If there be any thing needfull to be knowne, we shall learne it in the Scriptures.* I might fill whole sides with testimonies out of the Fathers, to this purpose, but I let them passe as needlesse: especially since your selfe before confessed, that the word of God is *infallible*, and therefore, in that respect, sufficient to be the rule of faith. Now to your conclusion.

The first part of this first conclusion is false, in regard of the infallibilitie of Scripture: which it should seeme you saw well enough, and therefore balkt that matter, and deuised an other point, concerning our translation, to play withall. For what is it but trifling, when a man leaves the thing in question, and busies him selfe about the refusing of that, which besides him selfe, no man euer dreamed of? What English protestant euer affirmed, that our translation was *infallible*, that is, such as had no error in it, or might not be doubted of? Or who euer tooke it for the rule of faith? You make babies, which you beate as you list. Against the Scriptures being the rule of faith, which we affirme, you say nothing. Against the

the infallibilitie of our translation, which we grant not to be the rule of faith, you discourse at large; wherein I intreate the Reader to consider these few things with me. That which he speakes in disgrace of our translation, makes no more against it, then against all other whatsoever. For neither is any translation the language in which the Scripture was written; and no translators euer had any such infallible assistance by the holy Ghost.<sup>m</sup> Sure the author of the vulgar Latin translation had not such help as the Hebrew and Greek originals, which the translations of all the learned Papists themselues declare; <sup>n</sup>Pagnin, <sup>n</sup>Varablus, <sup>n</sup>Isidorus, <sup>n</sup>Clarius, &c.

<sup>m</sup> Remember the 8000. places Chap. 4. sect. 10. <sup>n</sup> Pagnin, Varablus, Isidorus, Clarius.

As for <sup>o</sup>Gregory Martins cauls, they were answered long since by D. Fulke: and I maruell that you can name them without blushing, seeing neuer a one of you durst vndertake the defence of them, for the space of these 23. yeares. Nay, which is worse, you were not ashamed, in <sup>p</sup>the second edition of your Rhemish Testament, to bleare your blind followers eyes, with a table of hereticall corruptions in translating the Scriptures, as if you had propounded some new matter; whereas they were all taken out of that booke of Martins, and had long before bene iustified by D. Fulke, without any reply on your parts.

<sup>o</sup> Martin was set out 1582. Fulks answer 1583. <sup>p</sup> Printed at Antwerp. 1600.

You demaund, how *any vnlearned man can be infallibly sure, that in those places which do seeme to fauour our sect, our translation doth not erre.* I answer, that there are better meanes of assurance for vnlearned Protestants, concerning the truth of our translation, then any Papist can haue by your imagined authoritie, for your vulgar Latin. First, it is no slender perswasion to any reasonable man, that those places you speake of, if not wholly, yet for the most part are translated with the same sense in other tounge which they haue in ours; as in Spanish, French, Italian, Flemish, Dutch. Secondly, it is a great confirmation of the truth, that many of those texts which seeme most to fauor vs, are the same in your vulgar and Rhemish editions, that they are in ours. Thirdly, the truth of ours is yet more cleare, because euery man may see, that in bookes of controuersie betwixt vs, our translations are seldome denied by the learned of your side, though you condemne our expositions. Fourthly, who may not easily



discerne how much more faithfull our translation of those places, & all others is, then yours; seeing we are readie to make triall of it by the originals, the learned on your sides being iudges: you are afraid of nothing more, then to haue yours examined by the Hebrew and Greeke? Fifthly, in the places you speake of, our translations deserue the more credit, because we labour to make them plaine for euery mans vnderstanding, and shew how they agree with the rest of the booke and chapter: whereas your Rhemish Testament is so handled, that an English man of good vnderstanding can hardly tell what to make of it, for the very words themselues in many places, as if you auoided nothing more then plainnesse. Sixtly, we perswade all men, as much as we can, to labour for the knowledge of the originall tongues, that so they may be able to iudge of our translation: you do all you can to keepe men in the mist of ignorance, because you are afraid to haue your corruptions discovered. Seuenthly, though we allow not our ministers such an infinite authoritie as you giue your Cleargie: yet we teach, that it becoms Christian charitie and modestie, neither to suspect a translation where the analogie of faith is kept, and the plaine meaning of the holy Ghost not manifestly altered; nor to rest vpon priuate conceit, against the generall iudgement of the learned, without very euident prooffe of error. These, amongst other, are reasonable grounds for a Christian to build vpon, that he may haue some good assurance of the truth of our translation. Now let vs examine yours.

*We must* (say you) *admit an infallible authoritie in the Church, to assure vs that such or such a translation doth not erre in any point.* First, this is more then needs. For if that authoritie can assure vs, that the translation erreth not in any point needfull to saluation in regard of the sense, it may be a sufficient ground for vs to build our faith vpon, though it should mistake some words in many points, and the sense too, in matters of lesse importance. Secondly, though we do admit such an authoritie in the Church, yet may we be farre enough from any such assurance. For how shall I be sure, that the Church hath so affirmed of this, or that translation? How shal I know, what the Church

Church is? *A company (you say) of men upon earth, infallibly taught by the holy Ghost, what is the true faith in all points.* Is this teaching comon to euery one of this company seuerally, or only annexed to them all ioyntly when they are together? What if all, what if the greater part assemble not? Is this companie of *Clergie men* onely, or of *Lay men* also? If of them, then belike these are none of the Church. But let vs grant that, which (as it shal appeare in due place) is neither true nor probable, that the *Clergie* onely is the church, howsoeuer they may be so representatiuely. What assurance can any man haue, who liueth not in the time of this assembly (I might say, in the place too, where it is) that there was any such assembly? that the greatest part agreed to the approving of such a translation? that this is the translation they agreed to? Especially seeing two<sup>9</sup> Popes, since the last Conuenticule of Trent, haue set out your authentical translation diuersly. Whether of these two was agreed on? How shall I be infallibly assured, that these Popes altered nothing in the translation allowed by the Councel? Shall I say more? What if this Councell vsed not the meanes of examining this translation by the originals? What if most of them (as it is most certaine) had no skil in the originals? and so did but leape after some few, like sheepe, not vnderstanding what they did? yet the shoot Anchor holds: *the Pope allowed of their iudgement.* What if his skil were but indifferent? *He could not erre,* you will say. What was the reason, why he allowed that translation? because the Councel examined and approued it. But without him, al they might erre, especially if they did not vse all good meanes to find out the truth. VVho assured him they did? Shall we haue the holy Ghost like Mahometts doue, to come and certifie the Pope of this doubt? This is a matter of fact; and in things of such nature the Pope may erre, euen indicially. Well, I will deale bountifully with you. Put case all this be true. How shal I attaine to infallible assurance hereof? Forsooth some Priest or Frier, Iesuite or other, telleth me, that things so passed; and therefore I am bound to belecue it. Then my faith resteth not vpon the authority of the Church, but vpo the credit of him that saith, he is sent by the Church to make such report. Thus it cometh to passe, that the beleefe of vnlearned

<sup>9</sup> Bullis Papalis



ned Papists is nothing else but a perswasion they haue, that such a priest knoweth what is true, and will not deceiue them with any false informations. Tell me not of other Priests and Iesuits consenting with him, that was thy spirituall father: for all these together, if there were ten times as many of them, are not the Church, in which onely this infallible authoritie is to be found. And so there can be no such assurance in any vnlearned Papist of the truth of your vulgar, or any other translation. I confesse it is against both *Charitie* and *Ciuitie* to suspect a man of vntruth, without iust cause of suspicion: but such fruites grow vpon such rootes of Poperie, that a man must needs be either vnciuill in giuing credit to nothing, though vpon neuer so good reason; or else ridiculously credulous in beleeuing euery thing that shal be told him, though neuer so much against reason. But *the spirit of God teacheth and perswadeth men to beleue the Church*. Are you they that mocke at private spirits, and yet are glad to flie to that helpe? Is it not as likely the spirit should teach men which is the Scripture, as which is the Church? And assure them of a translation, as of this or that mans ordination and priesthood? If such proofes, as I haue spoken of before, will serue, wee are nothing inferiour to you, but as well for weight as number, superiour. If you say, *the Scriptures enioyne vs to beleue the church*: How shall I be assured that they are not in those places that seeme to enioyne such a beleefe falsely translated? Because *the Church saith, they are true in all points*. What if the Church be deceiued? *It cannot be*. Who saith so? *The Scripture*. Who tels you the Scripture saith so? *The Church*. What is to be ridiculous, if this be not? It might seeme exceeding strange, that euer any reasonable man should be ledde away with such fopperies: if the holy Ghost had not foretold vs of it, that *God would send men strong delusions, that they should beleue lies, that all they might be damned which beleued not the truth, but had pleasure in vnrighteousnesse*. These delusions poore ignorant Papists trust to, and to none more then to those which are the maynest of all, *the authoritie of the Church, and impossibilitie of the Popes erringe*: to which whosoeuer firmly cleaueth, can neuer be good Christian or faithfull subject in any Church or state whatsoeuer.

2. Thess. 2.  
31, 12.

Secondly,

Secondly, they faile in the second condition or propertie, A. D. 6.2. which the rule of faith should haue. For the Scriptures themselves alone, in what language soener, be obscure, and hard to be understood, at least to vnlearned men, who cannot reade them; and therefore the Scriptures alone cannot be unto vnlearned men, a sufficient rule to instruct them in all points of faith; as is plaine. For locke up an vnlettered man, and an English Bible, for a time in a studie, and hee will come forth (I warrant you) as ignorant in matters of faith as he went in, if wee adde no other meanes to instruct him, but the bare written word, which hee cannot reade. And yet vnlearned men may be saued; and saued they cannot be, without an entire and vnfallible faith: and this they cannot haue, vlesse there be some certaine rule and vnfallible meanes provided by Almighty God, meet for their capacitie, to teach them this faith: and Scripture alone (as is now proued) is not a rule meete for the capacitie of vnlearned men, or apt to instruct them sufficiently in all points of faith. But what speake I onely of vnlearned men? sub also learned men cannot by onely reading the Scriptures, be vnfallibly sure, that they doe rightly understand them. For while they understand one way, perhaps they ought to understand another way: that which they understand plainly and literally, ought perhaps to be understood figuratiuely and mystically; and contrarie, that which they understand figuratiuely, ought perhaps to be understood properly. And seeing that it is most certaine, that all doe not expound right, sith the exposition of one, is contrarie to the exposition of another; (as right is neuer contrarie to right.) how should one be vnfallibly sure, that hee onely expoundeth right; hauing nothing to assure him, but the seeming of his owne sense and reason, which is as uncertaine and fallible, as the iudgements and persuasions of other men, who seeme to themselves to haue attained as wel as he, the right interpretation or sense. Moreouer there be many things required to the perfect understanding of Scripture, which are found but in very few: and those also in whom those gifts are, are not vnfallibly sure, that they are so guided by those gifts, but that both they and others may prudently doubt, lest some-  
L times



times in their private expositions, as men, they erre. And consequently, their private expositions cannot be that rule of faith, which we seeke for; which must on the one side be determinately and plainly understood: and on the other side it must be vnfalible, certaine, and such as cannot erre.

A.W.

That second condition of easinesse to be vnderstood, is no propertie necessarily belonging to the rule of faith: vnlesse perhaps you imagine that God failes in his prouidence, if a man may not come to the knowledge of the truth, and eueralasting life, without any paines. Is it not enough that the rule is such, as may be vnderstood of euery one, vnlesse a man may know it by dreaming of it? Is not the knowledge of the meanes of saluatio worthy of some care and labour?

Are the Scriptures obscure and hard, that they cannot be vnderstood? How then faith the holy Ghost, that *they giue wisdom vnto the simple, and light to the eyes: that they are a lanterne to our feet, and a light to our paths: that the entrance into them sheweth light, and giueth vnderstanding to the simple?* Why doth the Apostle call them *a light shining in a darke place?* And yet all this is spoken of the Scriptures of the old Testament, which, in comparison of the new, are indeed obscure. Your Glosse expounds that place, *Thy word is a lanterne*, of all the holy Scriptures. Your Cardinall Turrecremata seeing the plainnesse and clearnesse of the word of God, so directly and expressely commended, applieth those places to the new Testament, which (as he said) *is bright and cleere, which enlightens our darknesse, and giues vnderstanding to the humble.* And who can doubt that the Scriptures are such, as may be vnderstood by all men, seeing the Lord writ them for the instruction of all men: and our Sauour Christ in the Gospell commendeth the Iewes for searching the Scriptures, affirming that *in them there is prooffe of his nature and office?* But to what purpose were this search, if nothing could be found by it? So cleare is this truth, that the auncient writers auow it without any doubting.

2 Ioh. 3.39.  
2 Clem. Alex.  
orat. ad gentes.  
b Iren. lib. 1.  
cap. 31.

*Hearken ye that be farre off, hearken ye that be neare: The word of God is hid from no man, it shineth to all men; there is no great darknesse in the word. The Scriptures (saith Irenaeus) are plaine, and*

and without doubtfulnesse: and may be heard alike of all men. Give heed (saith<sup>c</sup> Iustin the martyr) to those things that I wil rehearse out of the Scriptures, which are such as need hearing onely, and not any expounding. This, as the Greek sheweth, is to be vnderstood not onely of those places which he was then to deliuer, but generally of the Scriptures: *ἀντὶ τοῦ ἁγίου γραφῶν ἑστὶ ἐξ ηὐθιῶν δομῆων.* <sup>d</sup> That the Scriptures might be knowne to all men great and litle, they are profitably commended to vs in a familiar speech, so that they are not aboue any mans capacitie. Yea there is nothing in them hard (saith<sup>e</sup> the same author) to them that are conuersant in them, as they ought to be, though euery sentence be obscure to Iulian and his complices. The like hath<sup>f</sup> Epiphanius: All things are cleare in the Scriptures to them who will bring to the vnderstanding of the word of God, a religious kind of discourse. Where that same *ἐνταῦθα λόγισμος*, which Epiphanius requireth, seemeth to be nothing els but a reuerend examining of the Scripture, according to the holy Ghosts manner of speaking and reasoning in the Scripture. In another place he saith, that All things are cleare & plaine in the holy Scriptures. So also saith<sup>h</sup> Chrysostom. And a litle after, he teacheth vs how to restraine those All things. All things (saith he) that are necessary, are open and manifest. In another place comparing the Apostles with the Philosophers, he saith, that the Philosophers indeed writ obscurely, that they might be had in admiration for their eloquence and learning; but the Apostles and Prophets take a contrary course, deliuering all things plainly and cleerly to all men, as being the common teachers of al the world; that euery one by himselfe might be able to learne those things that were taught, euen by the onely reading of them. He saith yet further, that the Scriptures are easie to be vnderstood, of seruants, of country people, of widowes, of children, yea and of him that is very unskilful. I could be large in this matter: a few more testimonies shall suffice. God (saith<sup>i</sup> Austin) hath applied the Scriptures to the vnderstanding of infants and sucklings. Therefore<sup>m</sup> he iustly reproveth Iulian, who (as you Papists do now) layd out with many words the hardnesse of the Scripture: yet is it not to be denied, that the Scriptures are hard: but as hard as they are, enough may be learned out of them, euen by the simplest, for his saluation. There is

<sup>c</sup> Iustin. contra Tryph.

<sup>d</sup> Cyrill. Alex. contra Iulian. lib. 7.

<sup>e</sup> Lib. 9.

<sup>f</sup> Epiph. hares. 79.

<sup>g</sup> Hares. 69.

<sup>h</sup> Chrysost. ad 2. Theß. hom. 3. i Chrysost. hom. 3. de Lazaro.

<sup>k</sup> In Mat. born.

<sup>i</sup> August. ad Psal. 8.

<sup>m</sup> Contra Iulian. lib. 1. cap. 5.

August. de peccat. mer. & remiss. lib. 2. cap. 36.



meate for strong men (saith <sup>a</sup>Fulgentius) and milke for babes. There bath God altogether provided for the saluation of all, who he vouchsafeth to saue. Euery man (saith <sup>o</sup>Austin) may draw from thence as much as is sufficient for him. But is this knowledge to be had with idlenesse and carelesnesse? Nothing lesse. If you wil perswade your selues (saith <sup>p</sup>Chrysostome) to bestow paines and diligence in reading, surely nothing shal be wanting for your understanding of the Scriptures. There are indeed (as <sup>q</sup>Austin saith) hard places in the Scripture: yet no other, then are other where in plaine termes expounded. There is great obscuritie (saith <sup>r</sup>Ambrose) in the writings of the Prophets: but if thou knocke at the gate of the Scriptures with a certain hand of thy mind, and diligently examine those things which are hidden, by litle and litle thou shalt begin to gather the sense of that which is spoken, and it shal be opened to thee by no other but by the word of God. For it is the order of the Scriptures (saith <sup>s</sup>Jerome) to hard things, to sayne other that are plaine. The circumstance of the Scripture (saith <sup>t</sup>Austin) doth giue light to the sense of it. The fewer (saith <sup>u</sup>Tertullian) must be understood by the more. That rule of <sup>x</sup>Austins must alwayes be remembred, that we come with deuout and religious affection to the reading of the Scriptures, as true religion requireth. And (as <sup>y</sup>Chrysostome saith) we must seeke, namely by prayer, if we wil find the sense of the Scripture. For (as <sup>z</sup>Origen saith vpon the like occasion) it is hidden from them that are negligent; but opened to them that knock, and found of them that seeke. The reason why God hath so tempered all things in scripture, writing some where plainly, some where obscurely, is giuen by <sup>a</sup>Austin: That it is done by Gods prouident care, that by labour he might beate downe our pride, and draw away our minds from lothing: things easily attained to seem of litle worth. Gloriously therefore (as <sup>b</sup>he saith) and wholsomly hath the holy Ghost so tempered the Scriptures, that by plaine and easie places he might provide for the satisfying of our hunger, and by hard and darke, take away lothing. But (as <sup>c</sup>he addeth) in those places which are plaine in the Scriptures, all those matters are found which containe faith and good manners: that is, hope and charitie. This is that which <sup>d</sup>Marcellus of Padua, about 800 years since, disputed against the Pope, That the Gospel was very sufficient, perfect & cleare of it self, that

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by it we may be directed immediatly, concerning, and in all things, which belong to a mans obteyning of euerlasting life, and auoiding miserie.

As in the former propertie, hauing propounded your matter against the Scripture, you reason only against the English translation; so in this, that one may be somewhat sutable to the other, being to speake of the obscuritie of the Scripture, you shew that it is hard to one kinde onely, viz. vnlearned men: though you helpe the matter a little, afterward, by auouching the hardnesse of it, euen to the learned also. *The Scriptures* (say you) *are not the rule of faith.* Why so? Because *they are hard to be vnderstood of those vnlearned mē, that cannot reade them.* Is not the teaching of the Church, whereto you ascribe so much, vnpossible to be vnderstood by them, that cannot heare? Is it therefore no sufficient rule? But the Scripture is not so hard, as you imagine: no not to them that cannot reade, as long as they may heare it read, and haue care to vnderstand, and remember what they heare. Yea there are many in England, that know neuer a letter on the booke, who notwithstanding are able to giue a better sense of many places of Scripture, then some of your Masse-priests, that can read their whole Portuise & Seruice booke. Idle therefore and ridiculous is your example of a man lockt vp with a Bible: since by hearing it read, though himselfe cannot read, he may attaine to more knowledge, then many of your blinde guides haue: who for all their skill in reading, vnderstand neuer a word of their Epistles & Gospels, which they daily say at Masse, like prating parrots.

Now for your conclusions inferred hereupon; the first, as I haue shewed, is false, that *any such entire and infallible faith is necessarie, so that without it a man cannot be saued*: the second, of *the meanes without which, such a faith cannot be had*, is ordinarily true; the third, which denies *the Scripture alone to be such a meanes*, is either false, and not prooued by you, or nothing to the purpose. Can any man truely say, that God hath not provided sufficient meanes for euerie mans saluation, because some men are vnable to reade the Scriptures, which are those meanes? Hath not God done his part, in making all men ca-



pable to reade, though many neglect to learne? Therefore if the Scripture be sufficient for all mens instruction, as I haue prooued it to be, for all your supposed obscurity: God cannot be charged with want of care, because men are carelesse to vse the meanes of their owne saluation. But if by Scripture alone, you meane Scripture without any helpe of man; all you say is besides the matter. For no man euer was so foolish, as to make Scripture alone, in that sense, either the rule of faith, or a meanes of any good whatsoeuer: vnlesse perhaps you Papists, according to the rest of your superstition in *Agnus Deis*, hal-  
*lowed Granes*, and such like, may haue a conceit, as those priests  
 e *Opus imperf.* ( of whom an ancient writer speaketh ) had, that a part of the  
 in *Math. hom.* Gospell hung about ones necke, may be a preseruatiue against I know  
 43. not what bodily or ghostly danger.

You haue vndertaken to prooue, that the scriptures are not the rule of faith, because they are hard to be vnderstood. Their hardnesse, in respect of the ignorant, was auowed by you onely against those, that cannot reade. Now for the learned you tel vs, that they cannot, by onely reading the Scriptures, be infallibly sure, that they rightly vnderstand them. What then? Therefore can they not at all be sure? Because reading onely will not assure them: therefore is there no meanes, whereby they may be assured? Call to minde what I alledged before, out of *Ambrose*, *Origen*, *Chrysostome*, and *Austin*: who doubt not to assure men, that they may come to the vnderstanding of the Scripture, if they will vse the meanes of praier and diligence. Whom shall we beleeue? These worthies of the Church, speaking also vpon manifold experience; or you, whom we know not so much as by sight or name? If you can so farre bewitch any of your owne poore ignorant soules, yet sure ther is no man of any indifferent good iudgment, that will be carried away with this your simple authoritie, against the ioynt consent of those famous Diuines.

But you will adde reason to your authoritie: let vs heare it. It may be (say you) they ought to be vnderstood otherwise. Therefore they cannot be sure, they rightly vnderstand. Tell me, I pray you, for my better instruction, whether you make this doubt of  
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all places of scripture, or of some onely. It will not sinke into my head, that you doe so much condemne the scripture of obscuritie, that you thinke no one place of it, can be certainly vnderstood. Nay it is vnpossible you should so despise the iudgment of those, I named er while, or condemne your owne capacitie, as to denie, that <sup>f</sup> many texts of scripture are so euident, <sup>f</sup> *Canus loc. Theol. lib. 3. c. 2* that a childe cannot mistake the meaning of them. Then, that antecedent, *It may be they ought to vnderstand otherwise,* in some places of scripture can haue no place. Let vs limit it, that the truth may appeare, *Some places of scripture are so hard, that a man may vnderstand them otherwise, then, in truth, they are so be vnderstood.* This proposition is out of all question: what wil you conclude hereupon? That *men cannot be sure they rightly vnderstand these places.* I grant this too. Therefore these doubtfull places are not to be made the foundation of our faith: but (as <sup>g</sup> Austin saith) *We must rest vpon those places of scripture, which are verie manifest, that by them the harder may be expounded.* <sup>g</sup> *August. ad Marcel. de Baptis. paruale.* But admit there were diuers texts of scripture, which can by no meanes be certainly vnderstood (which yet for my part, sauing other mens better iudgement, I do not thinke to be true, because God hath appointed euerie syllable of the scripture for our instruction in this life) but admit (I say) there were such places; yet would it not follow hereupon, that because those texts cannot be vnderstood, therefore the scripture is so obscure, that it cannot be the rule of faith. For there may be sufficient means of saluation plainly discovered in the scriptures, though these places be not vnderstood: yea it may be, and it is verie likely, that the verie same things which in these places are signified, are otherwhere in scripture apparently set downe. You will say, this prooueth that *the scripture is obscure in some places.* VVho euer denied it? But this doth not prooue, that *it is hard to be vnderstood in those points, that are necessary to saluation.* Remember, I denied that second property of your rule, when I answered to your proposition. A man may be saued, though he vnderstand not the true sense of euery verse in the Bible; so he do not acknowledge it to be the word of God, and withall denie it to be true. But if it be so hard to vnderstand  
the



the Scripture aright, is it good dealing in you to vige the expositions of men, with such perēptorinesse, as if it were an hainous sinne, not to giue credit to euey interpretation of the Fathers? We<sup>h</sup> acknowledge their learning and pietie: but we remember they are men, and therefore may be deceiued. Where they bring reason for their expositions, we consider of it with reuerence to them: where they bring none, we trie whether we can bring any prooffe of their interpretation. If we finde none, we labour to expound the text so, as true reason (so farre as we can iudge) shewes that we ought to doe. Where our weaknesse affords no prooffe for our interpretation, nor against theirs, we are willing and readie to giue more credit to them, then to our selues. But it is no disgrace to them, that proesse of time, by Gods blessing vpon mens endeauours, should bring somewhat to light now, which in former ages hath not bene vnderstood. *It cannot be hidden from any man* (saith your<sup>i</sup> Bishop of Rochester) *that many things are now more cleerely beaten out and vnderstood, as well in other things, as in the Gospell, then heretofore; because the ancient writers had not the Ice broken before them, neither did their time suffice to sound the depth of Scripture in all places.* VVe may adde hereunto another reason, obserued by <sup>k</sup>Stella, that, *though of our selues we were but Pigmees or dwarfes, yet being carried vpon the shoulders of them, as it were vpon Giants, we may see farther then they could.* VWhich is the reason, why <sup>l</sup>an other of your writers doubts not to affirme, that *the latter doctrines or expositions are the quicker sighted.*

But diuers men (you say) expound diuersly: and thereupon you demaund, *how any man can be sure he expounds truly, hauing nothing to assure him, but the seeming of his owne sense and reason.* VWhen I read this obiection, me thought I saw one of <sup>m</sup>the old Academicks or Scepticks, sweating to prooue, that there is no truth in any thing to be knowen, but that we must be content to rest vpon likelihood. I pray you answer me, in good earnest: Are you perswaded of your selfe (I speake to a Scholler) that you vnderstand not the true meaning of any one place in Aristotles Physicks, with the commentaries vpon him

<sup>k</sup> See my answer to 12. art. part 1. art. 5.

<sup>i</sup> Ioan. Roffens. cont. Luth. art. 18.

<sup>k</sup> Stella in Luc. 10. confiteor tibi pater.

<sup>l</sup> Salmero ad Rom. 5. disp. 5.

<sup>m</sup> Cicero in Acad.

him expounding diuerſly? Surely if your ignorance had bene ſo great, I preſume neither Rome, Rhemes, Doway, nor any other Vniuerſitie or Colledge would haue vouchſafed you the degree of a Batcheler in Arts. And yet<sup>n</sup> Ariſtotle himſelfe<sup>n</sup> *Ariſt. in Epiſt. ad Alexan.* profeſſeth of that booke, that *he ſet it out, as if he had not ſet it out; becauſe no bodie (forſooth) could vnderſtand it, but he, that had, or ſhould heare him teach by word of mouth;* as you ſpeake of the preaching of the Church. If then it be poſſible to vnderſtand Ariſtoteles meaning, and that certainly, for all the diuers interpretations of his expoſitors, and his owne intended obſcuritie: giue vs leaue to thinke, that the Lord God purpoſing to reueale his will by the ſcriptures, hath written in ſuch ſort, that man his creature, *to whom (as o Gregorie ſaith) he writ them,* may without any iuſt cauſe of doubting, vnderſtand ſo much at the leaſt, as is neceſſarie for his ſaluation; <sup>o Gregor. i. Epiſtola. 84.</sup> <sup>p Ioan. 20. 31:</sup> which was Gods end in writing. But *euerie interpreter thinks that himſelfe hath attained to the right ſenſe.* What of that? Therefore, is there no meanes to diſcerne, which interpretation is true, which falſe? Doth not this doubt accompanie the writings of the Philoſophers, as well as the ſcriptures? Neuer go about to perſwade vs to ſuch an iniurious and vnthankfull conceit towards God, as to imagine, that he hath vouchſafed vs the vſe of reaſon, and the treaſure of his word, to ſo little purpoſe. If it be vnpoſſible to know, whē we haue the true ſenſe of the ſcripture it had bene farre better, that no ſcripture had bene written, but all left to the direction of your Pope, frō time to time. Such blaſphemies, as I haue ſhewed, ſome of your ſide utter: but a true Chriſtiā is ſo thoroughly perſwaded of Gods wiſdom, that by his giuing the ſcripture, he ſeeth al theſe your cauils & ſhifts refuted.

Now in the laſt place you tell vs, that *there be many things required to the perfect vnderſtanding of ſcripture, which are found in very few;* If by perfect vnderſtanding you meane an exact knowledge of all places: that you ſay is true, but not much to the purpoſe. For there is no ſuch knowledge neceſſary, but that the ſcripture may be the rule of faith, though euery text in it cannot be certainly vnderſtood. But conſider a little, that if there be means of attaining to a perfect vnderſtanding of ſcripture, thogh



q Chrysost. in  
Matth. hom. 24.  
r In Gen. hom. 3  
t August. de  
doctr. Christ.  
lib. 2. cap. 6.  
u Hieron. in  
Psal. 86:  
u August. de  
doctr. Christ.  
lib. 2. cap. 6.

they be many, yet by your confession they may be had: else are they in vaine, if neither any man, nor all men can attaine vnto them: some to one, some to more, as it pleaseth God to bestow his gifts seuerally. If you meane, that many things are required to a perfect vnderstanding of points necessarie to saluation: see how much you differ from the iudgement of the ancient Fathers. *The truth is not hid (saith q Chrysostom) but from thē, that will not seeke it.* And in <sup>r</sup> an other place; *The Scripture expoundeth it selfe, & suffereth no man to erre. Let him that hath an heart (saith t Austin) read those things, that go before, and those that follow, and he shall finde the sense.* For (as <sup>u</sup> Ierome truly saith) *the Lord hath spoken by his Gospell, not that a few should vnderstand him, but that all should.* <sup>u</sup> Austin gaue vs the reason before, why he speakes plaine in some places and not in all; *To feed our hunger, and to keepe our queasie stomachs from loathing our meate.*

But you require I know not what infallible assurance, that they which haue these gifts, may be sure, they neuer erre, in any of their priuate expositions. What assurance looke you for? No reuelation I hope. They may be sure not to erre, if they deliuer no expositions, but such, as they can euidently prooue to be true. For other places, where the sense is hard, let them vse all the diligence they can, and if it prooue not verie plaine and certaine, let thē leaue it <sup>y</sup> vncertain, til it please God some other man may finde the true meaning of it, and so make it knownen to men for the rule of faith, in that point it concerneth, as it is alwaies in it selfe. Are youe afraid, lest it should come to passe hereby, that many matters of faith should be vnknownen? The ignorance of these things, cannot hinder a mans saluation, and this inconuenience followeth the preaching of your Church, as well as the reading of the scripture: For how many points of doctrine are there, not yet decreed of by your Church? How many thousand places of scripture, not yet expounded by it? If then it be no hindrance to saluation, for a man to be ignorant of the truth, in many points and places of scripture, may not the written word of God be the rule of faith, though diners things in it be not certainly vnderstood?

A. D. §3. *Thirdly, they faile in the third condition. For the Scriptures are*  
not

not so vniuersall, as the rule of faith had need to be. For this rule ought to be so vniuersall, that it may be able, absolutely to resolve and determine all doubts and questions of faith, which eyther haue bene, or may hereafter be in controuersie; for otherwise there were not sufficient meanes provided, by which, schisme and heresies might be auoided: vnitie of faith, (so necessarie to saluacion) might be conserued among Christian men.

The last imperfection, you note in the Scripture, whereby you would make it insufficient to be the rule of faith, is the scantnesse of it, that it conteineth not all things necessarie to be beleued: which you go about to prooue thus.

A.W.

*The rule of faith must be able absolutely to resolve all doubts of faith, that haue bene, or may be.*

*The Scripture is not able absolutely to resolve all such doubts.*

*Therefore the Scripture is not the rule of faith.*

I should haue let your proposition passe, without any question, but that I am so vied to your craft in speaking doubtful-ly. For feare whereof I would faine vnderstand, what the reason is, why you put in *absolutely*. If your intent be to signifie, that the resolution must be certainly true, you might haue spoken plainly, as you meant. But it may be you vnderstand by *resolving absolutely*, such a kinde of resolution, as shall take away all outward contention, which sometimes is indeed brought to passe by the *Decrees* of your Popes, no man daring, for feare of his life, once to open his mouth against them: Such a resolution the Scripture cannot giue, neither is it to be looked for, that the rule of faith should be of that nature. It is enough that it shew plainly and certainly, what is true in all matters of faith. Secondly, the controuersies of faith, you speake of, must be indeed matters, that require belcefe, otherwise the rule of faith is not to meddle with them. To speake more plaine; It is not to be held as a duetie of the rule of faith, that it should be able to determine of euerie idle question, that curious and contentious heads can deuise. For example, if any man will make question of the Virgin Marie, whether she were (as <sup>x</sup> you teach) <sup>x</sup> *fifteene yeare old, or, perhaps eighteene or nineteen* when our Sauour Christ her Sonne was borne; whether she <sup>x</sup> *were* <sup>x</sup> *Ladie Hun-* <sup>x</sup> *gerfords mo-* <sup>x</sup> *ditations vpō* <sup>x</sup> *the Beades,*



were threeſcore & three whē ſhe died, or more or leſſe. In theſe, & a thouſad ſuch matters, deliuered as points of faith by your Prielts and Ieſuits, it is not to be expected that the rule of faith ſhould affoord any reſolution. We grant that infinite queſtions of your ſchoolemen, & poſitiōs of your Diuines, cannot be determined by the rule of faith: but only thus, that they may be cōuinced to be no matters of beleefe, that a Chriſtian muſt needs think thus or thus of thē; becauſe they cannot be prooued, either one way, or other by ſcripture: your propoſition therefore is true onely of thoſe things, that are needfull to be beleeued, all which may be certainly reſolued by it. What cannot, is not of neceſſitie to be held by faith.

Prooſe of the  
propoſition.

Your propoſition you prooue, as you thinke, by this reaſon.

*If there be no ſufficient meanes provided, by which ſchiſmes and hereſies may be auoided, and vnitie among Chriſtians conſerued, unleſſe the rule of faith be able to reſolue all ſuch doubts, then it muſt be able to reſolue them.*

*But there is no ſufficient meanes provided, whereby ſchiſmes and hereſies may be auoided, and vnitie conſerued, unleſſe the rule be able to reſolue all ſuch doubts.*

*Therefore the rule of faith muſt be able to reſolue them.*

To the pro-  
poſition.

If the propoſition be taken in that ſenſe, which the former may ſeeme to haue, as I ſhewed, then I denie the conſequence therof; that is, I ſay it doth not follow, that *if there be no ſufficient meanes provided, whereby ſchiſmes and hereſies ſhall de facto, and in euent be auoided, unleſſe the rule of faith be able to ſhew what is true, what falſe in all queſtions, that any man will mooue, then the rule muſt be able ſo to doe.* The reaſon of my deniall is, that, as before I answered, it is ſufficient for the rule to ſhew what is true, in matters of faith; and let vs know, that thoſe are not needfull to be beleeued, of the truth whereof it ſaith nothing anie way.

To the af-  
ſumption.

The aſſumption alſo is falſe, though you ſpeak not of actuall auoiding of hereſie and ſchiſme. For there is ſufficient meanes provided for the auoiding of ſchiſme; becauſe nothing muſt be held for certain truth, which cannot be prooued to be according to the rule, which is the onely meaſure of true vnitie among Chriſtians.

But

But the Scriptures be not thus vniuersall. For there be diuers questions or doubts moued now a dayes, and those also touching very substantiall matters, which are not expressely set downe, nor determined by onely Scripture. For where haue we any expresse Scripture, to proue, that all those, and onely those bookes which Catholickes or Protestants hold for Scripture, are indeed Gods word, and true Scripture? This we shall not find expressely set downe in a part of Scripture. This point therefore, whereupon dependeth the certaintie of euery point, proued out of Scripture, cannot be made certaine to our knowledge or beleefe, vlesse we admit some other infallible rule or authoritie, wherupon we may ground an vnfalible beleefe: which infallible rule if we admit, to assure vs, that there is at all any Scripture; and that those bookes and no other be Canonically Scripture; why should we not admit the same to assure vs vnfalibly, which is the true sense and meaning of the same Scripture? Hereupon S. Austin *Lib. de vilit. credend. cap. 4.* saith very well, Cur non apud eos diligentissime requiram, quid

Christus præceperit, quorum auctoritate commotus, Christum aliquid præcepisse iam credidi? Tu ne mihi melius expositurus es, quid ille dixerit? &c. Why should I not most diligently ask or learne of those (he meaneth of the Catholicke Church) what Christ hath commanded, by whose authoritie I was moued to beleefe, that Christ commanded any thing at all? What, wilt thou expound vnto me better, what he hath said? that is to say, the meaning of his words: Quæ *ibidem.* (saith he) ista tanta dementia est, illis crede Christo esse credendum, & à nobis disce quid ille dixerit? multo facilius mihi persuaderem, Christo non esse credendum: quàm de illo quidquam, nisi ab ijs, per quos ei credidissem, discendum. What a madnesse is this in thee, to say, beleefe them (to wit the Catholickes) that we must beleefe Christ (and the Scriptures to be his word); yet learne of vs what Christ said? that is to say, what is the meaning of his word. I should (saith S. Austin) much more easily perswade my self that I ought not to beleefe Christ at all, then that I must learne any thing concerning him of any, except of those of whom I haue already learned to beleefe in him.

I denie your principall Assumption, wherein you denie the sufficiencie of the Scripture for the determining of all matters of faith. For if the Scripture were not sufficient to this purpose, it

A.W.

To the principall assumption



might be lawfull for men to adde to the word of God, that which is wanting; but that God hath precisely forbiddē all mē; *Ye shall put nothing to the word which I command you, neither shall you take any thing from it: out of which, Cardinall <sup>z</sup> Caietane saith, we may gather that the law of God is perfect. But of this place I haue said more <sup>a</sup> other where; and our Diuines are large and plentiful in this argument. <sup>b</sup> The Apostle Paul affirmeth of him selfe, that he preached nothing but that which had bin spoken by Moses and the Prophets: yea our Sauour euery where auoucheth his doctrine by the writings of the old Testament. Indeed of whom should we know the will of God, but of God himselfe? who doubtlesse hath not deliuered it so sparingly, in so many seuerall bookes, but that it containeth whatsoeuer is needfull to saluation. All things indeed that our Lord did, are not written, but those (saith <sup>c</sup> Cyril) that the writers thought to be sufficient for man-ners and doctrine. I could ouerwhelme you with testimonies of the Fathers in this matter. A few shall serue. The Canonickall Scripture (saith <sup>d</sup> Austin) is the rule of all. The letters of Bb. are reprehended by some other of grauer authoritie. <sup>e</sup> Generall Councils correct proninciall, and the former are amended by the latter. Let the Scripture be iudge (saith <sup>f</sup> another) and let those doctrines be held for true that agree with it. For the law of God or Scripture (as <sup>g</sup> Chrysostom saith) is a most exact ballance, square, and rule. Therefore let vs passe by that which he or he thinkes, and let vs enquire all things of the Scriptures. <sup>h</sup> The holy Scriptures inspired by God, are sufficient to shew the truth. And therefore (as <sup>i</sup> Hilary saith wisely and religiously) It were well we would content our selues with those things that are written. If we will not, this is <sup>k</sup> Basils censure of vs, that we are without faith, and proud. It is a manifest argument of infidelitie (saith Basil) and a certaine signe of pride, if any man reiect ought that is written, or attempt to bring in any thing that is not written. Therefore <sup>l</sup> Damascen saith, that the Church receiveth, acknowledgeth and reuerenceth all things that are deliuered by the law, the Prophets, the Apostles and Euangelists, and further seeketh not for any thing. I pray you shew me some reason, if you can, why the Lord that doth not omit necessary matters, & repeateth those that are lesse needfull to be known, should fil so*

many

<sup>y</sup> Deut. 4. 2.<sup>z</sup> Caietan. ad Deut. 4.<sup>a</sup> Defence of the Reform. Cath. p. 405. &c.<sup>b</sup> Act. 26. 12.<sup>c</sup> Cyril. Alexā. in Ioan. lib. 12. cap. 68.<sup>d</sup> August. de peccat. mer. lib. 3. cap. 7. <sup>e</sup> Plenaria. <sup>f</sup> Basil. epist. 3.<sup>g</sup> Chrysost. ad 2 Cor. hom. 13. <sup>h</sup> Athanas. con. gentes, uel idola.<sup>i</sup> Hilary. de Trin. lib. 3. <sup>k</sup> Basil. de uera ac pia fide.<sup>l</sup> Ioan. Damasc. orth. fid. lib. 1. cap. 1.

many bookes of Scripture with the same histories and points of doctrine oftentimes rehearsed, and quite leaue out many things of farre greater importance, then some of those are which he hath caused to be written. Without the knowledge of many things recorded in the Scriptures, a man may be saued; but you denie saluation to all men that belecue not whatsoever you teach them (and there is no end of your deuices) though it haue no warrant in any part of Scripture. Is it not better then to rest only vpon that which both you and we acknowledge to be the word of God, then to giue an infinite libertie to men of deuising what they wil; & to lay a grieuous burthē vpon our selues, to belecue vnder pain of damnation, whatsoever they wil father vpon, I know not what impossibilitie of erring? Let him that hath eyes see, though the blind delight in blindnesse.

The weaknesse of your principall Assumption, concerning the insufficiencie of the Scriptures, you strue to fortifie with this slender reason.

*If there be diuers questions moued now a dayes, touching substantiall matters, which are not expressly set downe, nor determined by onely expresse Scripture, then the Scripture is not able to resolue all such doubts.*

Prooffe of the principall assumption.

*But there are diuers such questions.*

*Therefore the Scripture is not able to resolue all such doubts.*

To the Proposition.

Ere I answer directly to your syllogisme, I must note two things in the propounding of it. First, by whom the questions you speake of, are moued. If by Papists, it is the shame and sinne of your Church, to suffer idle and needlesse questions to be moued, of which there can be no determination but by a Council, to be held, no man knoweth how many yeares hence, euer or neuer. If you say, these questions are set on foote by vs; all the world may discerne your vntruth. For we are certainly perswaded, that it is not lawfull to accept any doctrine, as a point of faith, which cannot be proued by the Scriptures. But you will say, *We thinke they are determinable by Scripture, though indeed they be not.* At the least then, answer the proofes we bring out of Scripture, and on our part the controuersie is ended. You will reply, *that we will not be answered, but interpret Scripture as we list.*



*list.* Who sees not that this is a meere slander, since we stand not vpon any priuate reuelations, but on those rules of interpretation, which the fathers, according to the light of true reason, haue left vs, as it were by legacy? But this reply is also otherwise insufficient. For whereas you yeeld, as appears by this reason, that some things may be determined by Scripture; this objection denies that any point of doctrine whatsoever can be resolved of by it; because if that you say, be true, we wil in all cases interpret Scripture as we please. Secondly, I obserue another point, in respect of *the time*. If the questions you meane be such, as were neuer moued till now, and the Scripture neuer failed in any former doubts, which seems to be implied in that speech *Now a dayes*: me thinks there is no shew of reason to imagine, that so many and so capitall heresies, for the space of 1500 years should be refuted and ouerthrowne by Scriptures; and now at the last, matters of lesse importance, and yet as you say, very substantiall, should haue no meanes of satisfaction by the like course. Doubtlesse if the Scripture hath hitherto bene sufficient, it is no small wrong to suspect and accuse it now of insufficiencie, especially in *very substantiall matters, necessary to be beleened.*

To the proposition,

Now concerning your syllogisme, I denie the consequence of your proposition. What is the Scripture so poore and weake, that it can determine nothing which is not expressly set downe therein? What art, what writing of any man is so bare? Are the Scriptures onely, that come immediatly from the author of true reason, to be barred of that priuiledge, which all other writings iustly challenge? Is not a necessary consequence, according to the rules of logicke and reason, to be allowed of in Diuinitie as well as in the Mathematicks, where consecutaries are as certainly true, as the *theoremes*, out of which they are drawne? Is it not as certaine by Scripture, that there are three persons distinct each from other, and all three but one God, as if these verie words had bin expressly set downe? But we must beare with you in this matter, who learned this shift of your great Cardinal Bellarmine. *We say* (quoth<sup>m</sup> Bellarmine, where he delivereth the opinion of your Church) *that the whole doctrine of faith and manners,*

m Bellarm. de  
verb Dei non  
script. lib. 4. c. 3  
in princip.

manners, is not expressly contained in the Scriptures. Expressly contained? To be expressed, and to be contained, are (at the least) diuers, if not contrary. But I pray you, who saith otherwise? Not the Protestants doubtlesse: whose opinion he propoundeth presently, after this sort. *They preach* (saith <sup>a</sup>Bellarmino, speaking of <sup>n</sup>*Vbi supra*) *that all things necessary to faith and manners, are contained in the Scriptures.* What is become now of *expressly*? For pure shame he was glad to leaue out that word, though he had craftily stolen it in before. Well, this may serue to make good my deniall of your proposition. *A thing may be determinable by Scripture, though the determination be not expressly set downe therein.* Take not aduantage of my words, because I say *determinable*, and you *determined*. For the question is not what is determined, that is, set downe in plaine words; but it is sufficient if the Scripture affoord vs the determination of matters by certain consequence, vpon truth therein deliuered. Therefore whereas you adde, *by onely expresse Scripture*: *onely* and *expresse* are but meere shifts, nothing at all against that we affirme: who require besides *onely expresse* words of Scripture, the ministry and industry of man, to gather and conclude points of doctrine out of that which is written in the Scripture.

Your assumption is true, that *there are diuers questions not determinable by expresse Scripture*, and yet (as I haue shewed) the Scripture is sufficient for the determining of all points of faith necessary to saluation. Concerning the particular question, you bring for the prooffe of your assumption. First you seeme to grant (and that grant is as much as we require) that it may be gathered out of the Scripture by consequence, that those books which we and you acknowledge to be the word of God, are so indeed: otherwise, why say you, that *we shall not find it expressly set downe in a part of Scripture*? Secondly, I demaund, as before, who moueth this question? Not the Protestants, who account it a kind of blasphemie to denie it, and of infidelitie to doubt of it. Your holy Church of Rome is she that hath buzzed this matter into Christian mens eares, so that religion is thereby become a scorne to Atheists, while you make no conscience of discrediting the word of God, so you may by any meanes in-

To the proof  
of the assumption.



o August. cont.  
Faust. lib. 32.  
cap. 21.

crease the reputation of your Apostaticall sea. The truth is, that this opinion is not a matter now a dayes first set abroad: for Atheists (such as ° Iulian) haue from time to time obiected it; therefore might you haue spared to mention it, as a question now a dayes moued. But it is new and strange, yea almost incredible, that Christians, and those Diuines, yea such as thinke religion resteth on their shoulders, as the Poets saine heauen doth vpon Atlas, should make a question whether the Scriptures be the word of God or no, and so giue men occasion to doubt thereof.

p August. conf.  
fess. lib. 6. ca. 5.  
De morib. Ec-  
cles. Cathol.  
cap. 29.

q Agrippa de  
vanit. scient.  
cap. 100.

Thirdly, if this matter cannot be resolued of by the Scripture, we shall be little the nearer for *the infallible authoritie* you haue deuised. Christians need it not, who are already perswaded, that the bookes of the old and new Testament are the vndoubted word of God: and with Christians onely, to speake truly and properly, hath the Church to do, ordinarily. But it falleth out sometimes, that amongst those which make profession of Christianitie, there are some found who are in doubt of this point. If this doubt arise in the heart of a man that maketh conscience of religion, he is to be taught, that it is but a temptation of Satan, and therefore not to be hearkened to. Further, we must demaund the reasons of his doubting, p shewing him how absurd and vnreasonable a matter it is, to make question of that, which generally both Protestants and Papists hold, and which hath bene held by the space of 1500. yeares, vnlesse he be able to giue very sufficient cause why he may doubt. His arguments, if he bring any, must be answered, and the Scriptures auowed by the matter and manner of writing; which is such, as will certainly, if not conuert, yet q conuince any man in the world, that man is not the deuiser of those bookes. If he be an Atheist, that derideth religion, and withall so vnreasonable, that the former and many other important proofes will not perswade him, what remaines, but that the magistrate whom God hath appointed to see true religion established, cut off so corrupt a member by lawfull authoritie? Where this course is not taken, what meanes haue you to helpe the matter? Will you tell him of *an infallible authoritie in the Church*? He will laugh

at your folly, who instead of proving, beg the question. I doe not beleene (saith he) there is any such Church or authoritie. If I doubt of the Scripture, you prove it by the Church: if I beleene there is not any such Church, or authoritie in the Church, you will perswade me by Scripture. To say the truth, who can be so patient, or foolish rather, as to suffer himselfe to be led vp & downe in a ring, as it were a doore turning vpon hinges, still in the same place? The authoritie of the Church is an argument of such waight, as that he is not to be counted either a Christiā, or a man of reason, that is not much moued therewithall: yea so much, as that he will not dissent from the continuall iudgement of it, vnlesse he be driuen to it by certaine reason: but yet this authoritie is not infallible. *Christ euermore iudgeth truly* (saith<sup>r</sup> Augustin) *but the Ecclesiasticall iudges, as being men, are very often deceived.* And therefore he saith<sup>r</sup> in another place, that he is not bound to giue his consent, without libertie to refuse, to any thing but the Canonically Scriptures. And in an Epistle to Ierome, I haue learned (saith he) to giue this reuerence and honour onely to those bookes that are called Canonically, that I constantly beleene that no writer of any of them hath erred.

<sup>r</sup> August. cont.  
Cresc. lib. 2.  
cap. 21.  
De nat. &  
grat. cap. 61.  
Epist. 19. ad  
Hier. & ad  
Paulin. epist.  
112. cap. 1.

But to make an end of this needlesse question, where both sides are agreed, let vs heare Saint Austine speake to the Manichees: If you aske vs (saith<sup>h</sup> he) how we know that these be the Apostles writings, we make you this short answer, Thence we know these to be the Apostles, whence you know that Manicheus was the author of yours. And<sup>x</sup> in his Confessions he setteth out the matter more at large, that when he considered how many things we are faine to beleene, for which we haue no certaine prooffe, it pleased God, at the last to perswade him, that they were worthy of iust reproofe, which would not giue credit to those bookes of God, which he had established almost in all countries with such authoritie: and that they were (at no hand) to be hearkened vnto, who would aske him, how he knew that those bookes were vouchsafed to mankind by the spirit of the onely true God. This (as<sup>y</sup> Valentia<sup>y</sup> saith) may be knowne by the admirable effect these bookes worke in the hearts of men, in stirring them vp to vertue, without any such eloquence and perswasions, as other writers stufte their bookes withall.

<sup>u</sup> August. cont.  
Faust. lib. 32.  
cap. 21.  
<sup>x</sup> Confess. lib. 6  
cap. 5.

Greg. de Va.  
lent. Analys.  
lib. 1. c. 15.



*x Staple de au-  
torit. script. lib.  
2. cap. 5.*

and yet neuer mone vs as these do. The like hath <sup>x</sup> Stapleton, where he speakes of the meanes which the Church vseth to discerne of the Scriptures. It is not our meaning to shut out the holy Ghost, who is the teacher of the children of God, as in other points, so also in this, but to stop the mouthes of Atheists and importunate men, who obiect so vnreasonably against the iudgement of the whole Christian world, without authoritie or reason. But of the spirit, and teaching thereof, hereafter.

Whatsoever you gather vpon the former point, it must needs be of smal strength, because that hath need of better proof. But let vs grant that it is true: doth it therefore seeme necessary or reasonable to you, that we should admit the interpretation of the Church, as you speake, without any triall; because by the authoritie thereof we beleue that the Scriptures are the word of God? What if God gaue the Church no further authoritie, but onely to assure vs of the Scripture? It doth not follow that we must giue credit to whatsoever a man will say, because in some one point he must be beleued. We may not in reason doubt, but that the records which we find in an office, are true, because they are auouched so to be by the cleрке and maister of the office. But what of that? may we therefore take them for competent iudges, so that we must of necessitie hold that to be the meaning of the record, which they deliuer to vs as such? I am perswaded no man of any vnderstanding will say so.

*a August. ad  
Honor. de util.  
creden. contra  
Manich.*

Yet do we acknowledge that <sup>a</sup> Austin speaketh with verie great reason. For *where should an ignorant man enquire of the sense of the Scripture, rather then there, where he learned it was scripture?* He shall not deale either kindly or reasonably, if he refuse their iudgement, other things being alike, for any mans else whatsoever; and therefore I pray you be not offended, if we, that liued not in the times of Popish ignorance, doe giue credit to our owne Church, by which we haue bene perswaded, that these are the scriptures of God, rather then to your Priests and Cleargie, from whom we haue not receiued this perswasion. But the case, in Saint Austins time, was farre otherwise. The Manichees against whom he wrote that Treatise

tise, would not suffer a man to beleue any thing, though it were  
 writtē in scripture, vnlesse it were proued true by reason: and yet  
 themselues, as <sup>b</sup> Austin sheweth in the chapter you alledge, <sup>b</sup> cap. 14.  
 were driven to allow faith without reason: and to lay this for  
 a ground, that a man must beleue Christ, that is, he must be-  
 leue that there was such a man, though he haue no prooffe for  
 it, but report generally continued a long time: which Austin  
 confesseth to haue bene the authoritie, that first moued him to  
 beleue. Now the Manichees acknowledging thus much of  
 Christ, and that onely vpon beleefe, without reason, brought  
 in monstrous opinions of their owne: which could in no sort  
 agree with the scriptures. Therefore being pressed hard by the  
 Diuines of that age, with scripture, they denied all authori-  
 tie thereunto; farther then they in their ignorance and heresie,  
 could make it serue for their vnreasonable conceits. Yea <sup>c</sup> they <sup>c</sup> August. con-  
 made small or no reckoning of the scriptures, in comparison of <sup>tra epist. funda-</sup>  
 their fundamentall Epistle, and such other blasphemies written <sup>ment. Manich.</sup>  
 by Manes their founder, and some of his followers. Had not  
 Austin great reason then, to answer as he doth? not concer-  
 ning the sense of scripture, to which you falsely apply his words,  
 but touching those bookes of theirs, <sup>d</sup> wherein they had writ- <sup>d</sup> August. de  
 ten horrible and senselesse absurdities against religion and rea- <sup>ber. cap. 46.</sup>  
 son. Surely (saith <sup>e</sup> Austin) since by their authoritie I haue bene <sup>e</sup> August. con-  
 brought to beleue, that there was such an one as Christ, because it <sup>tra epist. fund.</sup>  
 was so generally held, time out of minde; I will neuer runne to a few  
 of yours, who learned of them, that Christ was, to know what I must  
 beleue of him. Why should I not rather beleue them, that the  
 scriptures teach, what is to be held of Christ, then you, that, in your  
 writings onely is the truth: since in this matter you can bring no rea-  
 son, why I should beleue you rather then them? For since by them  
 (saith Austin) I haue beleued, being mooued, by the authoritie of  
 their generall consent: if they should faile, and could teach nothing  
 (which words you craftily leaue out) I should easlier perswade  
 my selfe, not to beleue Christ, then to beleue any thing of him, by  
 any mans report but by theirs, who first made me beleue in him.  
 Your glosse, of beleueing the scriptures to be his word, and what  
 is the meaning of his word, agree not eyther with the place



*f. Aug. de ha. res. cap. 46. Epiph. lib. 2. baref. 65.* you alleadge ( as may appeare evidently to him that will reade it ) or <sup>f</sup> with their heresie; but of both I haue spoken sufficiently.

A. D. §. 5.

*Aug. l. 5. de bapt. con. donat. c. 23. Basil. lib. de Sp. cap. 29. Epiph. bar. 61.* Thus I haue prooued, that those English translations, whereupon Protestants commonly build their faith, cannot be a sufficient rule of true Christian faith. First because they are not infallibly free from error. Secondly, for that all men cannot reade them; neither can any by onely reading, be sure to attaine the right sense, without which to haue the words of Scripture, is to haue them, as Austin saith, *ad speciem, non ad salutem*, for a shew, but not to saluation. Lastly, for that all points of doctrine, which appertain to true Christian faith, are not expressely set downe in scripture, as, beside my prooffe Saint Austin, Saint Basil, and Epiphanius do affirme. Some of which reasons haue also force to prooue, that scripture alone, in what language soeuer, is not a fit meanes, to instruct sufficiently, all sorts of men in all matters of faith. Wherefore I may absolutely conclude, that Scripture alone cannot be that rule of faith, which we seeke for.

A. W.

Thus in steed of disputing against the scriptures being the rule of faith, which was the matter you propounded, you haue made a discourse against our translations, hauing fancied to your selfe a conceit, which besides your selfe, I thinke no man euer dreamed of; viz. that we commonly build our faith vpon our English translation. So that the Scripture may well be the rule of faith, for ought that you haue said against it, concerning the first propertie of certaine truth, which it were blasphemie to denie of the scripture. For the second, that the rule must be easie to vnderstand: I haue shewed, that there is no necessitie of that condition, and that the scripture is easie in matters necessary to saluation. In the last point, of the scriptures defect, touching many things, that must needs be beleued, you do both wrong God, in making his word writtē so vnperfect, and by a foolish craft, in steed of proouing, that the scripture containeth not all matters of faith needfull to saluation, vndertake to shew ( that which no man denieth ) that all points of beleefe are not expressely set down and determined by scripture. And lest we should forget your shuffling, in this point, you offer new prooffe of a needlesse mat-

ter

ter, from the authoritie of *Austin, Basil, and Epiphanius*: whose testimonies I alledged before, to prooue the sufficiencie of the scripture, in all matters necessarie to saluation. The places by you alledged are not of such matters, neither speake of things not expressely contained, but onely shew, that for matters of fact & ceremonie, the Apostles haue not determined al particulars.

*The Apostles* (saith *g Austin*) *haue commaunded nothing, touching* *g Aug. de bap-*  
*not rebaptising them, which haue bene baptised by hereticks, but the* *tis. contra Do-*  
*custome which was pleaded against Cyprian, is to be beleeued to* *nat. lib. 5. ca. 23*  
*haue had beginning from their tradition: as there are many*  
*things, which the Church euery where holdeth, that we wel beleene*  
*therefore to haue bene enioyned by the Apostles, though they are*  
*not found written.* What is this to prooue, that there are mat-

tters necessarie to be beleeued to saluation, which are not exprest in the scriptures? *h Basil. de spir.*  
*sancto.* *h Basil.* was not the the author of that Treatise, at the least of the latter part of it, from about the 17. chapter, and so forward. That appeareth first, by observing the

difference of style, being neither like *Basil's* writing, nor in one place like an other, as *i Erasmus* hath truly obserued, who translated it. Secondly, by the fond discourse he maketh, propoun-

ding one thing, handling an other, and concluding a third, which not onely *Basil* would neuer haue done, but no man of any discretion. Last of all, he *k* bewraieith himselfe to be a counterfeite, by speaking of *Meletius*, as one dead long before, who liued in his time, & ouerliued him, as it is manifest by *l the Ec-*  
*clesiasticall historie.* But admit the booke were *Basil's*: what is there in it to proue, that *all points of doctrine, which appertaine to*

*true Christian faith, are not expressely set downe in Scripture?* This Author saith, that *we must beleene traditions.* VVhat? In matters of doctrine? There is no such word in him: He speaketh of outward carriage in ceremonies and phrases of speech. The question, *m* in that part of his Treatise, is of the preposition *m* *Cap. 25. 27.*  
*with*, that is (to speake that euery man may vnderstand) whether *29.*  
it be lawfull to say in the Church seruice, and otherwise, *Glorie*

*be to the Father, and to the Sonne, with the holy Ghost;* or whether we must needs say, *and to the holy Ghost, not with.* For this speech that author pleades tradition. Do we denie any such matter?

Or



Or do we not acknowledge the libertie and authoritie of the Churches, in such matters? Who sees not, that our custome now is to say, *Glory be to the Father, to the Sonne, and to the holy Ghost?* Not that thereby we condemne the other kind of speech, but because in matters left to our libertie, we take that which seemeth fittest. <sup>n</sup>Epiphanius speaking of praier for the dead, which hath no warrant of Scripture, is glad to helpe himselfe with the authoritie of tradition: telling vs, that *some things must be held by tradition, and not all taken out of the scriptures.* But Epiphanius doth not say, that this is a doctrine, or action necessarie to saluation.

n Epiphan. li. 2  
cap. 61.

A.D. 56.

*Some object against this conclusion, that place of S. Paul. Omnis Scriptura diuinitus inspirata, utilis est ad docendum &c. vt perfectus sit homo, &c. But this place prooueth nothing against that which I haue said. For it saith not, that scripture alone is sufficient to instruct a man to perfection, but that it is profitable for this purpose, as it is indeed; and the rather, because, it commendeth vnto vs the authoritie of the Church, which (as I shall afterwards prone) is sufficient. Now it is certaine, that to be profitable, and to be of it selfe alone sufficient, be farre different things. Stones and Timber be profitable to the building of an house: yet they alone, without a worke-man to square them, and set them in order, be not sufficient for this purpose.*

A. W.

o 2. Tim. 3. 16

17.

p Defence of  
the reformed  
Catholicke.  
page. 416.

° Of this place I haue spoken sufficiently p otherwhere, and shewed that the Scriptures are able to make vs wise to saluation, and therefore sufficient to that purpose. Now the Apostle hauing giuen that commendation to the scripture, vers. 15. proceedeth in the next to exemplifie that in particular, which he had before said in generall, *It is able to make thee wise to saluation, it is able to fit thee to teaching, reproofing, correcting, instructing.* Can any reasonable man thinke, that the Apostle, deliuering (by way of amplification) his former commendation of the scripture, that he might the rather stirre vp Timothie to the studie of it, would say lesse, then he had done before? But it is a great deale lesse, to say no more, but *the scripture is profitable to such purposes,* then to commend it, as *able to make a man wise to saluation.* Therefore, though the word indeed doe not expressly signifie

signifie *sufficiencie*: yet it cannot be doubted, but the profit mentioned implieth such a *sufficiencie*; especially since he addeth *perfection*, which must arise from this word of God. And so (as q I haue shewed elsewhere) do<sup>r</sup> Chrysostome and Theophylact vnderstand it, who make the Apostle speake to Timothy to this effect, that *he being now to be offered up, leaueth the scriptures in his steed of which he may in all things take aduise, and counsell, as if the Apostle himselte were present with him.*

*Hugo Cardinalis ad 2.Tim.3*  
q Defence of  
the reformed  
Cathol.pag.  
416.  
*r Chrysost. &  
Theophyl. ad  
2.Tim.3.16.*

But you forsooth would make vs beleue, that the scripture is indeed profitable to this end, but not sufficient. Is not the knowledge of arts & tongues, philosophy and history, of verie good vse also to this purpose? Slender then, & too slender is the commendation our Apostle giueth the scriptures, if it be of no greater excellency then these humane furtherances, but only in a certain degree of profit. To helpe the matter, you propound one particular, for which the scripture is profitable: namely to commend vnto vs the authority of the Church. But neither doth it comend to vs any such authority, as you imagin, & if that be the rule of the scripture, one sentēce had bin as good & better then the whole volume of the Bible: which to say, were no lesse the blasphemy. But I am afraid the scriptures, that *Paul* there speaks of, which were the books of the old Testamēt, are rather vnprofitable, the profitable to that purpose. For they often amplify & magnify the word of God written, in so plaine termes, that euery man may vnderstand them: as for the authority, you fancy to your selfe, they speake either nothing, or little, and that very obscurely thereof. But we shall see, in the rest of your Treatise, what prooue you can finde of this authoritie in Moses and the Prophets, and the writers of the olde Testament.

Now at the last, you remember your selfe againe, and returne to your old shift of *Scripture alone*. Which you deuised of your owne head, that you might haue somewhat to confute. *It is not all one* (say you) *to be profitable, and to be of it selfe alone sufficient.* And you tel vs, *This is certaine.* Who euer denied it? Or who but he, that wanted matter to replie against, would cast such doubts? Especially who would haue wasted time and paper to prooue or declare a thing so certaine and cleare, by a needlesse



comparison? The scripture without any doctrines of men (call them what you will, & imagine what assistance of the spirit you list) is sufficient to teach all men the true & certaine way to salvation. This is that we affirme, not as you ridiculously slander vs, that there needs no ministerie of man, for the instructing of any one in the vnderstanding of any place of scripture, or knowledge of any point of religion. These are your owne fancies, or mōlters rather, with which like bugbeares, you scare your poore seduced followers, and bleare the eies of the ignorant, that they may not enquire, what we teach indeed, but hate our doctrine, before they any way vnderstand it. But they that haue any care of their owne saluation, will not suffer themselves to be led by you hoodwinkt to destruction: if any man will needs be wilfully ignorant, the Lord shall require his blood at his owne hands: we haue done our duetie in teaching and proouing the truth.

## CHAP. VIII.

A.D.

*That no naturall wit or learning can be the rule of faith.*

A.W.

If you had bestowed that paines and time in confirming your proposition, which you waste needlessly in proouing that, which no man denieth: you might perhaps haue spoken somewhat more to the purpose, but it is lost labour to go about the refutation of that, which besides your selfe, no body euer thought on. That *naturall wit or learning should be the rule of faith*, is a conceit, amongst Christians neuer heard of, yet this haue you propounded for to exercise your strength vpon.

A.D. §. 1.

*The second conclusion is, that no one mans naturall wit and learning; neither any company of men neuer so learned (onely as they are learned men, not infallibly assisted by the holy Spirit of God) can, either by interpreting Scripture, or otherwise, be this rule of faith.*

A.W.

Here you set out the former proposition more at large, in respect of the Antecedent, or first part of it. *Neither any one mans naturall wit, nor many mens ioyned together, whatsoeuer their learning be, or what course soeuer they take, as naturall men, can be the rule of faith: either for any doctrine, they shal deliuer, or for any inter-*

interpretation, they shall make of Scripture. But what needeth all this adoe? you do but fight with your owne shadow, yet let vs se how you haue bestirred your selfe.

*This I prooue. Because all this wit and learning, be it neuer so exquisite or rare, is humane, naturall, and fallible: and therefore it cannot be a sufficient foundation, whereupon to build a diuine, supernaturall, and infallible faith.*

A. D. §. 2.

*This reason I confirme. Because whatsoever a man, neuer so witty and learned propoundeth to others, to be beleeued, vpon the onely credit of his word, wit, or humane studie and learning: it can haue no more certaintie, then is this his word, wit, and learning. But these being all naturall and humane, are subiect to error, and deceit. For Omnis homo mendax, there is no man, but he may, Rom. 3. 4. both deceiue, and be deceiued: and may (if he haue no other helpe, but of nature, and industrie) both be deceiued, in thinking that to be Gods word, which is not: or that to be the true meaning, and sense of Gods word, which is not: and may also deceiue others, whilst being too confident of his wit and learning, he presumeth to teach others, these his erroneous opinions. Therefore the beleefe which shall be built vpon such a mans word, and teaching, is, or may be a false beleefe: and alwaies is vncertaine and fallible: and therefore can neuer be a true Diuine and Christian faith, which alwaies is most certaine and infallible. And this which I haue said of the wit and learning of one particular man: may also be applied, to prooue against the wit and learning of any companie of men, hauing no assistance, but their owne naturall gifts, and industrie of studie or reading.*

No humane, naturall, and fallible thing can be the rule of faith. A. W:

Naturall wit and learning, though neuer so exquisite, are humane, naturall, and fallible.

Therefore no humane wit nor learning can be the rule of faith.

I grant this reason and conclusion to be sound and true: onely in the confirmation of it, I finde some occasion to note one thing for the better vnderstanding of the matter, we haue in hand. If any man would speake for naturall wit, and



learning in this question, he would not say, as the matter is here propounded, that any mans wit or learning were the rule of faith, but that the wit and learning of man might finde out somewhat at least in the Scripture, whereupon faith might safely be grounded. For example (as I said once before) though it be not written any where in the Scripture, that there are three persons distinct each from other, and all these three but one God: yet may a man by naturall wit and learning gather this out of the Scripture, and confirme it thence so plainly, and certainly, that any Christian may holde those points as Articles of faith. Not that they are to be taken for such, vpon *the onely credit of his word*, (which is a second thing, wherein you mistake the matter) but because, though *enerie man be a lier*; yet a man may see and shew a truth, which cannot, nor may be suspected of falshood or errour. And a beleefe, builded vpon Doctrine so taught, shall be free from possibilitie of erring, and as you speake, *infallible*. This I thought good to obserue by occasion of your confirmation, where you suppose, that a man deliuereth matters to be beleued, vpon the bare credit of his word, by reason of his wit and learning. In this sense it is out of all question, that no naturall wit or learning of any, many, or all the men in the world, can be the rule of faith, but that, which a man deduceth by necessarie and certaine consequence, through his wit and learning, out of the Scriptures, is as strong and sure a foundation of faith, as that, which is expressed there in plaine termes. VVe may see by this, it was not for nothing, that Bellarmine, and you by his example, foyst in *expressely* into the question, which is betwixt vs, concerning the sufficientie of the Scriptures to be the rule of faith. But of this enough.

(Bellar. de  
verb. Dei non  
script. lib. 4.  
cap. 3.

A. D. § 3. *This same reason I confirme yet againe more strongly. For the rule of faith must be able to propose to vs infallibly, not onely the letters and seeming sense, but the true sense of Gods word, and the sense intended by the holy Spirit of God, the author of this word; otherwise it cannot be a sufficient meanes to breed in vs an infallible Christian faith and beleefe, which is onely grounded vpon the true sense intended*

intended by Almighty God, the prime or first veritie, the speaker of this word. But no man, nor no companie of men can by their naturall wit and learning tel infallibly what (especially in all points of faith) is the true intended sense of Gods word. For as S. Paul saith, Quis cognouit sensum Domini? Who hath knowne (to wit, by nature, art or learning) the sense of our Lord? Quæ Dei sunt (saith the same S. Paul) nemo cognouit nisi spiritus Dei: those things which are of God, no man hath knowne, but the spirit of God. And therefore that knowledge which himselfe had of diuine matters, came not from any naturall wit of man, but (as he plainly affirmeth) from the spirit of God: Nobis reuelauit Deus per Spiritum suum: God hath reuealed vnto vs (saith he) by his Spirit. Therefore we may well conclude, That no one man, nor no companie of men (without the assistance of Gods spirit) can either by interpreting Scripture, or otherwise be the rule of faith.

It seemeth the former reason did not fully satisfie your selfe, because you make profession of a more strong confirmation thereof: which lieth thus:

A.W.

The rule of faith must be able to propose infallibly to vs the true sense of the word of God, intended by the holy Ghost.

But no naturall wit or learning is able to propose infallibly that sense.

Therefore no naturall wit or learning can be the rule of faith.

I haue made bold to alter your proposition or maior a litle, To the Purpose I perswade my selfe not without reason. You make a kind of position. difference betwixt the true sense of Gods word, and the sense intended by the holy Ghost. These two in my poore opinion are all one; for there is no sense of any peece of Scripture to be accounted true, but that which deliuereth the holy Ghosts meaning in that place. The reason is, for that the vse of interpretation is nothing else but to make vs vnderstand what the Lord meant to teach vs, or to say to vs by those words. I deny not, that a man may deliuer true and sound diuinitie, though he misconceiue & misinterpret a text of Scripture; but this is that I say, that howsoeuer he teach true doctrine by his exposition, yet he doth not giue vs the true sense of that word of God, if he propound not the sense which was there intended by the holy Ghost; euerie



To the As-  
sumption.

truth of God, is not the true sense of euery place of Scripture.

I will not except against your Syllogisme, though you put somewhat more into the Assumption, then you propounded in the maior: yet let me put you in mind, that both naturall wit and learning can shew the true sense of Gods word in very many places; and also that by your confession this may be done. Whence it will follow, that in all likelihood of reason, many points of faith are so deliuered in Scripture, that there needeth no infallible authoritie of the Church to teach vs what is true in those points, what false. To answer more directly to the Assumption; I see no sufficient reason, why a man by wit and learning may not be able to vnderstand; and that infallibly, what is true according to the letter of the Scripture, in matters necessary to saluation. I think I may truly say, that many a man attaineth to this knowledge, without any infallible assistance of the holy Ghost, whose principall office it is, so to sanctifie, direct, and preserve the children of God, that they neuer fall away by any such opinion as shal make them lose their interest they haue to the kingdome of heauen.

21. Cor. 2. 16.

Your prooffe, if it be sufficient, sheweth your exception, *especially in all points*, to haue bin altogether needlesse. For if the Apostle in the place alledged, speake of vnderstanding the true sense of the Scripture, no one place can be vnderstood by any natural wit or learning. *Who hath knowne the sense of our Lord?* Is not this speech generall, as well of one place as of another? But it is euident, that the Apostle speaketh not of vnderstanding any or all places of Scripture. For the spirituall man he speaketh of, attaineth not to that height of knowledge, no not in your owne iudgement, vnlesse perhaps no man be spirituall but your Pope. And yet a man may well doubt, whether he be able to vnderstand the meaning of the holy Ghost in euery place or no, though it be granted he cannot erre iudicially. But Saint Paul thinketh not in that place of interpreting scripture. Of what then? Surely of acknowledging or assenting to the truth of the Gospell, concerning saluation by Iesus Christ. *The things that God hath prepared for them that loue him* (viz. the meanes of saluation and glory by Christ) *are such as eye hath not seen, nor eare heard,*

11. Cor. 2. 9.  
Hugo Cardin.  
ad 1. Cor. 2.

heard, yea such as neuer entred into any mans heart. For who was able to haue deuised by any experience and obseruation (to which the eye and eare are especiall helpes) or by any discourse of reason (wherein the heart is exercised) that the Sonne of God *vers. 16.* should take our nature, and procure forgiveness of sinnes, and inheritance of heauen for all them that would beleene in him? This was onely Gods will and counsell, which no man was priue to, no man could instruct him in, or perswade him to. These things God only knew, these he reuealed by his spirit to the Patriarchs, *vers. 10.* Prophets and Apostles, who without such reuelation, could neuer haue suspected any such matter. Now the question is not in the Apostles course of writing, whether a man without reuelation can vnderstand the meaning of the Scripture; but whether he could of himselfe know, that there must be such a means of saluation, or acknowledge the doctrine thereof to be true, without the teaching of the holy Ghost. The naturall man *ἡ δὲ ψυχὴ* receiveth not these things for true, or if you will, perceiveth not that there are such meanes of his saluation. As for vnderstanding of Scripture, since it is more then manifest, that a meere natural man may find the true sense inteded by the holy Ghost, at the least in many places, it cannot be the Apostles meaning, that no man knoweth the sense of our Lord in the Scripture. But the more you mistake the sense of the holy Ghost in Scripture, the better you proue your opinion, that no naturall wit or learning can bring a man to the vnderstanding thereof: onely you must take heed of ouerweening your owne wit and learning, and so of erring, by drawing a generall conclusion against all men from your owne defect: which also perhaps is not so much for want of wit or learning, as for lacke of paines taking, and because of a preiudicate conceit against the truth.

Hence I inferre that those, who, for matters of faith, relye wholly, either vpon their owne private opinion or iudgement, of the sense and meaning of Scripture, or vpon the learning and iudgement of others, who are but men, not infallibly assisted by the holy Ghost, nor by him vnfalibly preserved from error: (as many, or rather all Protestants do) those (I say) cannot haue diuine and Christian faith, but onely fallible opinion and humane faith.

As



As before I granted your conclusion, that *naturall wit and learning cannot be the rule of faith*: so I now acknowledge the truth of your illation, which you bring in thereupon, that *he which relyeth wholly upon his owne private opinion, or any other mans iudgement, can haue no true faith*. Yet must I again remember, that to rely vpon such opinion or iudgement, is to take that for truth, which is taught barely vpon the credit of the teacher. For otherwise, a man may haue a true faith, that is, a certain and infallible assent to the truth, though he belecue vpon euident reason those points & interpretations, which are proued to him by men, without any infallible authoritie of the Church. But whereas you charge many, or rather all Protestants to rely so vpon the iudgement of men, I hope you do it without the authoritie of your Church that cannot erre; for I am sure you do it without any shew of truth. No Protestant of any discretion (not onely not all) beleueth the doctrine of the Gospell in generall, or any one particular interpretation as a matter of faith, vpon any mans credit whatsoever. This reuerence indeed we giue to our teachers, that we rather trust their iudgement then our owne, and dare not dissent from them, but where we haue great likelihood of reason, at least to the contrary. Howsoever, we ground no point of faith vpon any interpretation, which is not plaine and euident to any man that will take paines to examine it according to true reason.

## CHAP. IX.

A.D.

*That a private spirit cannot be the rule of faith.*

A.W.

A man may easily perceiue that you chuse to say any thing, rather then nothing: and therefore you make your selfe worke, Chapter after Chapter. I shall not need to repeate that which I haue noted before; this Chapter giueth sufficient euidence of that I say. What a strange kind of speech is this, that *a private spirit is the rule of faith*? No spirit, neither private nor publick, is ordinarily the rule of faith, no not the most holy spirit of God, but onely as he speaketh in the Scripture, who alwayes teacheth one and the same truth publickly and priuately.

The

The third conclusion is, that no private man, who perswadeth A.D. §.1.  
himselfe to be singularly instructed by the spirit, can be this rule of  
faith; especially so farre forth as he beleueneth or teacheth, contrary  
to the receiued doctrine of the Catholicke Church.

☞ This is the interpretation of the title of your Chapter: No A. W.  
private spirit; that is, no private man, who perswadeth himselfe to be  
singularly instructed by the spirit, &c. I cannot tel whether I shold  
thinke you haue forgotten to speake English, or purposely af-  
fect, as strange doctrine, so strange speech also. To be singularly  
instructed, with vs plaine Englishmen, is to be taught in rare and  
excellent sort; not to be apart, or seuerally alone instructed, which  
is your meaning. I grant mens priuat opinions are called singu-  
lar, and the men themselves, that haue such conceits, are also  
so termed; but he that professeth plainnesse to teach all kind of  
men, should labour to speake so, that all might vnderstand him.  
But to the matter. Whose opinion is it, that any such man as  
you conceit, or any man at all, can be the rule of faith? Sure  
not ours; who (as it hath often bene said) give this honour only  
to the word of God. If any man hold that opinion (vnlesse per-  
haps the senselesse Anabaptists, with whom we haue nothing to  
do) you are they, who as it seemeth by the exception you adde,  
grant that with limitation, a man may be the rule of faith. For  
you say, *he cannot be the rule of faith, especially so farre forth as he*  
*beleueneth or teacheth contrary to the receiued doctrine of the Ca-*  
*tholicke Church.* Do you not imply in this speech, that so farre  
forth as he agreeth with the doctrine of the Catholick Church,  
he may be the rule of faith? But I obserue one rare thing in  
your course of disputing; that you ordinarily propound your  
matter in such sort, that you are faine presently after to make  
one exception or other. \* *Scripture alone* (say you) *cannot be the* x Chap.7.  
*rule of faith:* is this all you meane? No: a limitation followeth:  
*Especially as it is translated by Protestants into English.* y Chap.8.  
*No naturall wit or learning can be the rule of faith.* What? by no meanes?  
*except they be infallibly assisted by the holy spirit of God.* In this  
Chapter we haue the like course held by you. But leaue we this,  
and betake our selues to consider your prooffe.

This I prone: first because Saint Paul saith, Si quis vobis euan- A. D. §.2.

P

gelizauerit Gal. 1.8.



gelizauerit præter id quod accepistis, Anathema sit: pronouncing generally, that whosoever teacheth or preacheth contrary to the received doctrine of the Catholicke Church, should be held Anathematized or accursed.

A.W.

Your reason is thus to be framed.

*He that must be accursed for his teaching, cannot be the rule of faith.*

*But a priuate spirit, that teacheth contrary to the received doctrine of the Catholicke Church, must be accursed for his teaching.*

*Therefore a priuate spirit that teacheth contrary to the received doctrine of the Catholicke Church, cannot be the rule of faith.*

First, I desire all men to obserue, that this argument of yours doth not proue that *a priuate spirit cannot be the rule of faith*, but onely so farre forth as he doth disagree from the doctrine of the Church; otherwise, for all this reason, he may be. Wherein you speake absurdly and falsly. Absurdly, in propounding such a question to refute, as neither we whom you professe to refute, nor any reasonable man would euer once imagine, viz. that *a priuate spirit teaching an vtruth, might be the rule of faith*. For, how can that be but an vtruth, which is contrary to that the Apostle deliuered by his preaching and writing? Further, it is false, that *a priuate spirit agreeing with the Catholicke Church in doctrine, can be in that point of agreement, the rule of faith*. For although the doctrine he reacheth be true, yet is it not the rule of faith (much lesse is he himselfe) because of his authoritie; but either as you say, by reason of the authoritie of the Church, or indeed, as we truly affirme, for that it is agreeable to the word of God in the Scripture, called canonical, because it is

2. Kathol. A rule.  
To the Assumption.

the rule of faith and manners:

a Gal. 1.8.

Now for answer to your Syllogisme; I say your Assumption is not simply true, but onely so farre forth as the received doctrine of the Catholicke Church (I speake as you do) agreeth with the truth in the Scripture reuealed. Neither doth <sup>a</sup> Saint Paul speake of whatsoeuer doctrine received by your imagined Catholicke Church of Rome; but of that which he himselfe

or

or some other of the Apostles had taught the Galatians, to whom he writeth that Epistle. This it should seeme you saw well enough, and therefore in your craftie discretion, forbare to translate the Apostles words, which for the most part you set downe alwayes as well in English as in Latine. The reason lieth thus:

*He that teacheth contrary to the doctrine which the Galatians had receined of the Apostles, is to be accursed for his preaching so.*

*But a priuate spirit that teacheth contrary to the receined doctrine of the Catholicke Church, teacheth contrary to the doctrine which the Galatians had receined by the Apostles.*

*Therefore a priuate spirit teaching contrary to the receined doctrine of the Catholicke Church, is to be accursed for his preaching so.*

Who seeth not, that the truth of this Assumption dependeth vpon this point, that the Catholicke Church hath receined no other doctrine then that which the Apostles taught the Galatians? But this hath as much need of sound prooffe, as that, for the prooffe whereof it is brought: and therefore to dispute thus against any man that would hold a priuate spirit to be the rule of faith, were to giue him occasion to laugh at you, for begging the question in stead of prouing it. But to make all men see, how small force there is in this your reason, for the keeping of a priuate spirit from being the rule of faith, I will frame two other syllogismes against a publick spirit or Councel, and against the Pope.

1. *He that must be accursed for his teaching, cannot be the rule of faith.*

*But a publicke spirit or Councell, that teacheth contrary to the receined doctrine of the Catholick Church, must be accursed for his teaching.*

*Therefore a publicke spirit or Councell, that teacheth contrary to the receined doctrine of the Catholicke Church, cannot be the rule of faith.*

2. *He that must be accursed for his teaching, cannot be the rule*  
P 2 *of*



of faith.

But the Pope that teacheth contrarie to the received doctrine of the Catholicke Church, must be accursed for his teaching.

Therefore the Pope that teacheth contrarie to the received doctrine of the Catholicke Church, cannot be the rule of faith.

Haue you not spun a faire threed (thinke you) to choake the Popes and the Councils authoritie withall? Call your wits about you, and deuise some cleanly shift for the matter, or I can tel you, all wil be naught. For your Religion is no more able to hold vp head, if the Popes authoritie be cast downe, then a man that hath neuer a leg, is able to stand vp right. It will go the harder with you in this matter, because if I grant that the Pope cannot erre, you are neuer a whit the nearer, for the answering of my syllogisme: as you may perceiue, if you will but assay to apply that point for answer to either part thereof. There is no other way, but to giue ouer this your first reason against a priuate spirit, and to make amends for it in the second, if you can.

A.D. §. 3. Secondly, the rule of faith must be infallible, plainly knowne to all sorts of men, and vniuersall; that is to say, such as may sufficiently instruct all men in all points of faith, without danger of error: (as hath bene proued before.) But this priuate spirit is not such. For first, that man himselfe cannot be unfallibly sure, that he in particular is taught by the holy spirit. For neither is there any promise in Scripture, to assure him infallibly that he in particular is thus taught: neither is there any other sufficient reason to perswade the same. For suppose he haue such extraordinarie motions, feelings or illustrations, which he thinketh cannot come of himselfe, but from some spirit; yet he cannot in reason straightwayes conclude, that he is thus moued and taught by the spirit of God. For sure it is, that euery spirit is not the Spirit of God. As there is the spirit of truth: so there is a spirit of error. As there is an Angell of light: so there is a Prince of darknesse. Yea sometimes Ipse Sathanas transfiguratur se in Angelum lucis: Sathan himselfe doth transfigure himselfe into an Angell of light. Wherefore he had need  
very

very carefully to put in practise, the aduise of Saint Iohn, who saith. *Nolite credere omni spiritui, sed probate spiritus, si ex Deo sint,* 1. Iohn. 4. Doe not beleue euerie spirit, but prooue and trie them, whether they be of God or no. Neither doth it seeme sufficient, that a priuate man trie them, onely by his owne iudgement; or by those motions, feelings or illuminations, which in his priuate conceit, are conformable to Scripture; because all this triall is verie uncertaine, and subiect to error; by reason that our owne iudgement (especially in our own matters) is verie easily deceived: and that Sathan can so cunningly couer himselfe vnder the shape of a good Angell; and so colour his wicked designements with pretense of good; and so gild his darke and grosse errors, with the glistering light of the words, and seeming sense of scripture, that hardly, or not at all, he shall be perceiued. Wherefore the safest way were to trie these spirits, by the touchstone, of the true Pastours of the Catholicke Church, who may say with S. Paul. *Nō ignoramus cogitationes Satanæ,* we are 2. Co. 2. 11. not ignorant of the cogitations of Sathan: and who may also say with S. Iohn. *Nos ex Deo sumus, qui nouit Deum, audit nos: qui non est ex Deo, non audit nos.* In hoc cognoscimus spiritum veritatis, & spiritum erroris. We are of God, he that knoweth God, heareth vs: he that is not of God, doth not heare vs. In this we know the spirit of truth, and the spirit of error. Now, if any will not admit this manner of trying, & discerning the spirit of truth, from the spirit of error, but will trust their owne iudgement alone, in this matter: feare they may iustly, nay rather they may be sure (as Cassian saith) Collat. 61. c. 11 that they shall worship in their thoughts, the Angell of darknesse for the Angel of light, to their exceeding great harme. And, at least, how soeuer their priuate affection & selfe-loue entline them to think well of themselves, and of that spirit, which they permit to teach them those singuler points of new & strange doctrine: yet sure it is, that this their perswasion of the goodnesse of their spirit, is not infallible, as the rule of faith must be: sith diuers now adaies, perswade themselves in the same manner to be taught by the holy spirit: and yet (one of them teaching against another) it is not possible, that all, that thus perswade themselves, should be taught by this spirit; sith this spirit doth neuer teach contrarie to it selfe. And therefore some in this their perswasion, must needs be deceived. And therefore



of faith.

But the Pope that teacheth contrarie to the receiued doctrine of the Catholicke Church, must be accursed for his teaching.

Therefore the Pope that teacheth contrarie to the receiued doctrine of the Catholicke Church, cannot be the rule of faith.

Haue you not spun a faire threed (thinke you) to choake the Popes and the Councils authoritie withall? Call your wits about you, and deuise some cleanly shift for the matter; or I can tel you, all wil be naught. For your Religion is no more able to hold vp head, if the Popes authoritie be cast downe, then a man that hath neuer a leg, is able to stand vp right. It will go the harder with you in this matter; because if I grant that the Pope cannot erre, you are neuer a whit the nearer, for the answering of my syllogisme: as you may perceiue, if you will but assay to apply that point for answer to either part thereof. There is no other way, but to giue ouer this your first reason against a priuate spirit, and to make amends for it in the second, if you can.

A. D. 9. 3. Secondly, the rule of faith must be infallible, plainly knowne to all sorts of men, and vniuersall; that is to say, such as may sufficiently instruct all men in all points of faith, without danger of error: (as hath bene proued before.) But this priuate spirit is not such. For first, that man himselfe cannot be vnfalibly sure, that he in particular is taught by the holy spirit. For neither is there any promise in Scripture, to assure him infallibly that he in particular is thus taught: neither is there any other sufficient reason to perswade the same. For suppose he haue such extraordinarie motions, feelings or illustrations, which he thinketh cannot come of himselfe, but from some spirit; yet he cannot in reason straightwayes conclude, that he is thus moued and taught by the spirit of God. For sure it is, that euery spirit is not the Spirit of God. As there is the spirit of truth: so there is a spirit of error. As there is an Angell of light: so there is a Prince of darknesse. Yea sometimes Ipse Sathanas transfiguratur se in Angelum lucis: Sathan himselfe doth transfigure himselfe into an Angell of light. Wherefore he had need

very

very carefully to put in practise, the aduise of Saint Iohn, who saith. Nolite credere omni spiritui, sed probate spiritus, si ex Deo sint, *1. Iohn. 4.* Doe not beleue euerie spirit, but prooue and trie them, whether they be of God or no. Neither doth it seeme sufficient, that a priuate man trie them, onely by his owne iudgement; or by those motions, feelings or illuminations, which in his priuate conceit, are conformable to Scripture; because all this triall is verie uncertaine, and subiect to error; by reason that our owne iudgement (especially in our own matters) is verie easily deceived: and that Sathan can so cunningly couer himselfe vnder the shape of a good Angell; and so colour his wicked designements with pretense of good; and so gild his darke and grosse errors, with the glistering light of the words, and seeming sense of scripture, that hardly, or not at all, he shall be perceined. Wherefore the safest way were to trie these spirits, by the touchstone, of the true Pastours of the Catholicke Church, who may say with S. Paul. Nō ignoramus cogitationes Satanæ, we are *2. Co. 2. 11.* not ignorant of the cogitations of Sathan: and who may also say with S. Iohn. Nos ex Deo sumus, qui nouit Deum, audit nos: qui non *1. Iohn. 4. 6.* est ex Deo, non audit nos. In hoc cognoscimus spiritum veritatis, & spiritum erroris. We are of God, he that knoweth God, heareth vs: he that is not of God, doth not heare vs. In this we know the spirit of truth, and the spirit of error. Now, if any will not admit this manner of trying, & discerning the spirit of truth, from the spirit of error, but will trust their owne iudgement alone, in this matter: feare they may iustly, nay rather they may be sure (as Cassian saith) *Collat. 61. c. 11* that they shall worship in their thoughts, the Angell of darknesse for the Angel of light, to their exceeding great harme. And, at least, how soeuer their priuate affection & selfe-love encline them to think well of themselves, and of that spirit, which they permit to teach them those singuler points of new & strange doctrine: yet sure it is, that this their perswasion of the goodnesse of their spirit, is not infallible, as the rule of faith must be: sith diuers now adaies, perswade themselves in the same manner to be taught by the holy spirit: and yet (one of them teaching against another) it is not possible, that all, that thus perswade themselves, should be taught by this spirit; sith this spirit doth neuer teach contrarie to it selfe. And therefore some in this their perswasion, must needs be deceived. And therefore



who, having no testimonie of euident miracle, or some other vndoubted prooffe, dare arrogantly affirme, that he onely is not deceiued, especially in such sort, as to condemne all other, and to propose himselfe to himselfe and others, as the onely sufficient rule of faith, considering that others, who presume, & perswade themselves altogether in like manner, are in this their perswasion, deceiued,

A. W.

I must againe put the Reader in minde, that no Protestant maintaines, that a priuate spirit is the rule of faith; neither will I vndertake the defence of any such matter: but onely examine his reasons against it, as I haue done in the former chapters, in the like case. His reason is thus to be concluded.

*The rule of faith must be infallible, plaine, knowne to all sorts of men, and vniuersall.*

*A priuate spirit is not such.*

*Therefore a priuate spirit is not the rule of faith.*

b Chap. 6.

c Chap. 7.

Of the proposition, I spake at the sixth chapter, and shewed the fault of it, in respect of the second propertie, which is easinesse to be vnderstood of all men, as it is expounded by your selfe. All the doubt now is in the assumption, of the three points, wherein you go about to prooue but only the first, of *infallibility*. It should seeme your stomacke is greater against the scripture, then against either natural wit & learning, or priuate spirit. For you disprooue the abilitie of these two, but in respect of one property, namely the first, as if for the other two, they or either of them were sufficient enough. But you allow the Scripture neuer a one of the three, you condemne it of obscuritie, you accuse it of defect for wanting diuers points necessarie to saluation. And although you do not simply denie the infallibilitie of it, yet you make all knowledge, that can be had out of our English translation, verie vncertaine; so that none of our people can haue any benefite by the scripture, as by the rule of faith, or word of God, but onely some few, that vnderstand Hebrew or Greeke. But I perceiue you were more afraid that the scripture would be taken for the rule of faith, then you were, that either of the other would. Let vs see how you proue your assumption, since you wil needs put your selfe to more paines then was looked for.

He

*He (say you) that cannot assure himselfe, and other men, that he is taught by the holy Ghost, cannot be the rule of faith.*

*But a priuate spirit cannot assure himselfe, and other men, that he is so taught.*

*Therefore a priuate spirit, cannot be the rule of faith.*

There is some cause to doubt of your maior. For it is not necessary, that the rule of faith should know it selfe to be the rule. The Pope, you thinke, is the rule of faith : Put case that some Pope should doubt, whether himselfe were infallibly directed in all his determinations by the holy Ghost or no : should he, by reason of this doubting, cease to be the rule of faith? I dare say, you thinke not so. Neuer yrge me with the impossibilitie of this matter. For both it is possible, if <sup>d</sup> he, that is no Christian may be Pope of Rome, If Iohn the 22 doubted of the immortalitie of the soule, if Leo 10. counted the history of our Sauour Christ a fable : and it is all one to my answer whether it may be or no ; it is enough for me, if the Pope may be the rule, though he should so doubt.

To the proposition.

d Declarat. mot. VV isbie. pag. 29.

You should haue done well, if you had kept your former warie course of adding some exception to your assumption. It had not bene altogether without need. For out of question, a priuate spirit may be so assured by *reuelation*, as the Prophets and Apostles were. And by such meanes a man may come to assurance, for all the subtiltie of Sathan ; the Lord being able to make the motions of his spirit knowen to whom he please, what shift soeuer Sathan vse to the contrarie. The Minor therefore without this exception be either expressed or vnderstood, is vntrue, otherwise it is true.

To the assumption.

Holkot. in 2. q. 4. ad 7. arg. princip.

As for the triall you propound, by the touchstone of the true pastors of the Catholicke Church, it is vtterly insufficient in this case. It may be, and is indeed a meanes of great authoritie, and vse to direct a man in finding out, and holding the truth : but it is no certaine prooffe, that a man hath found, or doth hold the truth in all points, because <sup>f</sup> those pastors (as in due place shall appeare) may all be deceiued, without the Popes especiall direction. But admit their iudgement or authoritie were, in the matter, infallible : yet could no man thereby

f Bellar. de. Concil. lib. 3. cap. 11.



g 2. Cor. 2. 11.  
h 1. Iohn. 4. 6.

by be assured, that himselfe is taught particularly by the holy Ghost. For many men hold the truth of God, as the true Church doth, and yet haue no such teaching by the spirit: since it is certaine, a man may deliuer truth, and he himselfe not beleeue. Of your testimonies out of scripture, touching the Pastors of the Church, I will say onely thus much by the way; that the Pastors can speake neither of those sentences truly of themselves, but in a measure. g *They know the deuises of Satan,* but in part, not wholly. h *He that knoweth God, beareth them,* not simply in all points; for he that knoweth God, may doubt of some point deliuered by the true Pastors of the Church, who also are no farther to be heard, then they can shew that, they speake, to be from God. The Apostles, euerie one of them seuerally, knew all things, which the Lord thought fit to make knownen to men, and were to be heard, without any doubting of that, they deliuered: with them that priuiledge died, and all men now are tied to the triall of their doctrine by the scriptures.

i Extra. Ioa. 22  
de verb. signif.  
cap. quum in-  
ter.

The conclusion of this discourse concerneth either no man in the world, or if any, the Pope of Rome, <sup>1</sup> *your Lord God.* For the Anabaptists themselves, are not so absurd and shamelesse, as to make any one of their sect the onely sufficient rule of all mens faith: but euerie man claimeth (though falsely and lewdly) a priuiledge of not erring, for himselfe. Onely your insolent Pope will haue all men to depend vpon his iudgement, and in comparison of himselfe, disdaineth all writers, and all Councils whatsoever. What promises he hath, whereupon he beareth himselfe so high and stout, I make no doubt but we shal heare of you in this Treatise; till when I forbear to say a nie more.

A.D. 6.4.

But suppose one could assure himselfe, that he were taught by Gods Spirit immediately, what is the true faith in all points, in such sort, that he could erre in none, (as it is not the manner of Almighty God, to teach men immediately by himselfe alone, or by an Angell; but rather as the Scripture telleth vs, *Fides ex auditu.* Faith is bred in vs by hearing: and is to be required ex ore Sacerdotis out of the mouth of the Priest: and is to be learned of Pastors and

Rom. 10. 17.

Mat. 2. 7.

and Doctors, whom God hath appointed in his Church, of purpose, to instruct vs, and continue vs in the ancient faith. But suppose (I say) that one could assuredly perswade himselfe, to be immediatly taught of God, what is the truth in all points: how should he, without testimonie of miracle, giue assurance to others, that he is thus taught? Especially when he teacheth quite contrarie to the Catholicke Church, which, by plaine promises and testimonies of Scripture, we know to be taught of God.

A. W:

Hitherto you haue prooued, that a man cannot assure himselfe, that he is infallibly instructed by the holy Ghost. Now you are to shew, that howsoever the point might be cleere to him, yet he hath no meanes to perswade other men thereof, but that still there will be cause of doubting, whether he be so taught or no. But by the way, you tell vs, that it is not Gods manner to teach vs immediatly by himselfe alone, or by an Angel, but rather, as the scripture telleth vs, faith is bred in vs by hearing. For the generall, that God teacheth not immediatly. we are wholly of your opinion, and that the ordinarie meanes of faith is preaching: but we see no sufficient reason to disable the word of God in the scripture, as if it were not of force to bring forth the same effect, where Gods ordinance of preaching cannot be had, or is not neglected. For since the matter deliuered in true preaching, and reading the scripture, is all one, vnlesse it be verie apparent that the holy Ghost wil not giue a blessing to him that readeth, hauing not opportunitie to heare; out of question faith may come by reading. Faith (saith k Bellarmine) cannot arise in the heart, but by diuine reuelation, which is either immediatly from God alone, or by the instrument of the word preached, or read. And whereas the Apostle speaketh in that place of preaching and hearing, it is not his purpose to disable the word read, but to shew partly, (as<sup>m</sup> elsewhere) that the meanes of saluation, were not, nor could be deuised by man, but proceed wholly from God: partly, that no man may excuse himselfe by ignorance, because God hath sent his seruants into all parts of the world, to giue notice of the way of saluation, without which commaundement of his, no man might haue vndertaken the office of preaching the Gospell, either by word of mouth or

k Bellar. de  
sac. Bapt. li. 1.  
cap. 11.  
S. Tertio.  
1 Rom. 10. 14.

m 1. Cor. 2. 9.

10.

n Mat. 28. 19.

o wri-

Q



• 1. Pet. 1. 25.

p Rom. 10. 14.  
verf. 18.

q Whitaker.  
de Script. q. 5.  
cap. 8. arg. 2.

• writing; and without the Gospell had bene published, no man could haue beleeued. For as it is in the same chapter, a little before. *P How shall they beleene in him, of whom they haue not heard? and how shall they heare, without a preacher? And how shall they preach, except they be sent? Faith then is by hearing, that is, as one rightly expoundeth it, by the sense of the scripture truly understood.* I do not equall reading to preaching, nor promise any blessing, but rather threaten a curse, where men refuse to heare the Pastors and Ministers of the seuerall congregations, wherein they liue; or any other, that by lawfull authoritie preach truly and faithfully: but I would haue no man, by any conceit, weaken the power of God, speaking in his word, to all that can, and will reade and heare. Now to your argument,

*He that hath not testimonie of miracles, cannot giue assurance to others, that he is infallibly taught by the Spirit of God.*

*But a priuate spirit hath not testimonie of miracles.*

*Therefore he cannot giue assurance to others, that he is infallibly so taught.*

First, I note two things in the propounding of this reason: the one that you adde an exception, according to your custome, the other that you seeme to giue ouer great force to miracles. Your exception is, that *he can giue no assurance, if he teach contrarie to the Catholicke Church*: why so? Because we know that she is taught of God. Suppose that to be true, yet may he giue assurance to them, that know no such thing of the Church, and so be to them the rule of faith.

1 Gal. 1. 8.

2. Thes. 2. 9.

1. Apoc. 17. 2.

But it is worth the marking, that you preferre miracles before the authoritie of the Church. For *by them, a man (in your opinion) may haue assurance to others, that he is taught by the holy Ghost, though he teach quite contrarie to the Catholicke Church.* But the Apostle hath accursed them, that receiue any other doctrine, then he taught, though it be preached by an Angell from heauen. What will become of the faith of such men, when Antichrist comes with signes and lying wonders? But why should I aske that question? Your selfe and the rest of your popish brood haue answered it alreadie, For you are made drunke with the cup

cup of fornication of the whore of Babylon, and bewitched with the miracles of that great Antichrist the Pope of Rome, to<sup>u</sup> beleue lies, against the manifest truth of God in scripture. <sup>u 2. Theff. 2. 11</sup>  
 But *we haue a most sure word of the Prophets*, confirmed, & expounded by the Apostles, contrarie to which, or without warrant of which, we will beleue nothing, as necessarie to saluation, for all the miracles that your Antichrist, or the Diuel himselfe can worke. For mine owne part ( vnder correction I speake it ) I am not perswaded, that euer any true miracle was, or shall be wrought, for confirmation of false doctrine, how focuer the Diuel may serue his turne, by a shew of such matters. <sup>x 2. Pet. 1. 19.</sup>  
 But it is all one to the moouing of a man, whether the thing done, be in truth a miracle, or onely such in his opinion. Be it neuer so true, it may bring no credit to any point of doctrine contrarie to the word of God, in the scripture. Yet since false shewes will worke the same effect in their hearts, whom God hath giuen ouer to the beleeuing of lies, that true miracles will, methinkes I see no sufficient cause to imagine, that God will employ his infinite power to the countenancing of any vntruth, where no such thing is needfull.

I say then, for your proposition, that no assurance can be Of the proposition.  
 giuen either without, or with neuer so many miracles, if a mans doctrine be contrarie to the teaching of the Church, when the Church teacheth according to the Scripture. But in those points, wherein the Church shall faile of her dutie, the exposition of the word may giue assurance of truth spoken by him, that deliuereth the contrarie. But this I speake by way of explication, not of refutation. For I grant your proposition: So reuelation be excepted, as before.

If you meane, that euerie private spirit, hath not miracles to To the assumption.  
 testifie of him, or that none hath true miracles to avow false doctrine by, I grant your Minor. But if you wold haue vs beleue, that no man hath power by the diuels assistance, to make shew of such matters, as cannot by man be discerned from true miracles, I denie your assumption: and refute it by that former instance of Antichrist, *VVhose comming is by the effe-* <sup>y 2. Theff. 2. 9.</sup>



Etuall working of Sathan, with all power and signes, and lying wonders.

A. D. 5.5.  
Math. 7.

Jacob. 4.

Perhaps he will alledge that generall promise of scripture, Omnis qui petit, accipit, assuring them thereby, that euerie one that praierh for anything, receiueth it: and that he hath earnestly praied for the spirit, therefore he must needes haue it. But to this argument, we may easily answer; that this promise of our Saniour, is not so vniuersally to be understood, as though euerie one that praierh for a thing, shall infallibly obtaine it, without any condition (at least in the manner of praying) required of our part. For we reade, even in Scripture, Petitis, & non accipitis, eo quod male petatis. You aske or pray, and receiue not (the thing requested) because you aske amisse. By which place we learne, that to obtaine any thing by praier, requireth a condition of praying well, or in such sort, as is fit, the which condition, doth (as learned men obserue) include many circumstances, for fault of the due obseruance whereof, it may and doth often happen, that our praier is not well made, nor in such sort as is fit: and is consequently frustrate of the efficacie, which otherwise by the promise of our Saniour it should haue had. Now these circumstances being many, and diuers of them verie inward, it is not verie easie for any man, to be absolutely sure, that he hath obserued them, in such sort, as is fit: and therefore he cannot be absolutely sure, that his praier hath taken effect; and therefore it is not sufficient prooffe, whereby one may perswade others, that he hath the Spirit of God, to say, he hath praied for it; especially considering, that we may finde very many most contrarie, in religion, one to another, who notwithstanding will say, that they daily pray for the holy Spirit: and I doubt not, but many of them in some sort, yea earnestly, after their manner, doe pray for it: yet sure it is, that all these (being thus contrarie) haue it not. How shall we then be assured, that this or that man, who, presuming upon the assistance of this Spirit, (which he thinketh he hath obtained by praier) setteth abroad a singular and new inuented doctrine, how shall we be sure (I say) that such a man hath the Spirit of God indeed?

This

This obiection you make, is so void of all likelihood, that I perswade my selfe, no man would euer be so foolish as to alledge it in this question. For who can chuse but see at the very first reading of it, that if it may be had by praier, one may haue it as well as another? and therefore there is little reason, why all should rely vpon any one in such a matter. Besides, what a ridiculous thing is it for me to imagine that euery body will belecue me on my word, when I tell them that I haue prayed earnestly for the spirit, and therefore must needs haue it? Wherefore your obiection and answer are not worth the considering or reading.

A. W.

Onely of the place you alledge, in a word, thus much may be said, that our Sauour by it<sup>a</sup> encourageth and perswadeth vs to a pray, assuring vs of gracious acceptance by God his Father in all our petitions, so farre forth as the obtaining of them shall make for his glory, the good of his Church, and our owne spirituall and bodily comfort. And though it be most true, that we can neuer pray as we ought, yet may we be assured to haue our request granted (the former conditions remembred) whensoever we pray for any thing belonging to the generall estate of Christians, or our particular callings, with a true acknowledgement of Gods power, feeling of our owne wants, and resting vpon his promise to vs in Iesus Christ. Particularly, concerning the vnderstanding of Scripture: for any thing belonging to the generall estate of Christians, or our particular callings, which belongeth to the question we haue in hand, thus speaketh<sup>b</sup> Chrysostome of this place. If you will perswade your selves (saith he) to reade the Scriptures diligently and carefully, there is nothing farther to be required of you for the vnderstanding of the. His reason followeth: For Christ hath truly said, Seeke and you shall find, knock and it shall be opened to you.

Mat. 7. 7.

b Chrysost. in  
1<sup>a</sup> 2<sup>a</sup> ad Rom.

Some will perchance say, that we may safely beleue them, because they preach nothing but pure Scripture, while as for euery point of their doctrine, they cite still sentences of Scripture. But this answer will not serue. First, because for and in the name of Scripture, they bring forth their false and corrupt translations, which do differ in some places, euen in words, from true Scripture. Secondly, supposing

A.D. 5.6.

that



that they did alwayes cite the true words of Scripture, yet they may easily apply them to a wrong sense, or meaning; to wit to that which they falsly imagine (being seduced by their owne appetite, or by their owne former error) to be the true sense. For as Saint Austin saith,

Lib. 3. de bapt. cont. Donatist. cap. 19. Ad imagines phantasmatum suorum carnalis anima conuertit omnia sacramenta & verba librorum, sanctorum: a carnall and sensuall mind (such as hereticks are not without, sith heresie it selfe is accounted by Saint Paul a work of the flesh) doth conuert or turne

Ep. 222. &  
tract. 18. in  
loan.

all the mysteries and words of holy books vnto his owne imaginations and fantasies. Whereupon it commeth to passe, that as the same Saint Austin saith: Omnes hæretici, qui in autoritate Scripturas recipiunt, ipsas sibi videntur sectari, cum suos sectentur errores. All heretickes that receiue and admit the authoritie of the Scriptures, seeme to themselves to follow the onely Scriptures, when they follow their owne errors. And as they may seeme to themselves to follow onely the Scriptures, when they follow their owne errors: so they may seeme, especially to the simple people; or to those, who being seduced by them, wholly build their beleefe vpon them, to preach nothing but pure Scripture, when indeed they preach their owne erroneous opinions, coloured and painted with words of Scripture; as it is the manner of euery sect maister to confirme his error with words of Scripture: yea the diuell himselfe doth sometime for his purpose alledge words of Scripture.

A.W.

It appeareth by this second obiection, that this discourse was intended against vs, who call you for the triall of all questions of Religion, to the Scripture of God. But how inuiously you deale with vs herein, a blind man may see. For we neither claime any such priuiledge of being free from errour in citing and vnderstanding Scripture, nor desire to be any farther beleued for translation or interpretation, then we can approue them by euident reason. And this you knew well enough, and are ready with the rest of your complices, to accuse vs of referring all to euery mans priuate spirit. But malice is as wel without sight, as without shame.

That of Saint Austin we acknowledge to be most true, and find it verified by your Rhemish translation, and the application of Scripture in your Canon law, and Schoole-mens writings:  
our

out of which it is easie to bring a cloud of witnesses to this purpose.

For the other place of Austin, you quote two treatises, his 18. tract vpon Iohn, and his 222. epistle to Consentius. In the former whereof, there is no such word to be found, nor any such epistle either in the Basil, or <sup>c</sup> the old Paris print. But in your <sup>c</sup> 1523. late edition of Austin at Paris, both the epistle and the words <sup>d</sup> 1586. are, wherein Austin maketh *the misunderstanding of the Scriptures the occasion of heresie*. Who denieth it? This may serue vs to proue, that <sup>e</sup> the ignorance of the Scriptures is exceeding dangerous; euen as <sup>f</sup> Chrysostome saith, *the cause of all euils*. In another place the <sup>h</sup> same Austin telleth vs, that *men are for nothing else hereticks, but because not rightly understanding the Scriptures, they obstinately maintaine their owne opinions against the truth of them*. And <sup>i</sup> Tertullian goeth somewhat further, shewing that *heresies durst not peepe vp without some occasion taken by the Scriptures*. But he addes, that *those very heresies may be conuinc'd by the Scriptures*. If we misinterpret the Scriptures, why do not you great Clarke, that haue the spirit tied to your Church, refute our false interpretations by the Scriptures? Do we refuse this triall? Is it not that we stil vrge, to haue all things examined by the Scriptures? or is there any thing you more feare, then to be confined to the Scriptures? What though the diuell and hereticks alledge them? Did not our Saviour himselfe say so too? <sup>k</sup> What plea can you make, wherein some heretickes haue not gone before you? Will you brag of the Church? Hereticks also both thinke and say they are of the Church: yea <sup>l</sup> they are in all things so like true professors, that in Antichrists time (as <sup>m</sup> an ancient author speaketh) there is no meanes of triall left but the Scripture. If you vrge tradition, so do heretickes too, running vp and downe (right like you Papists) <sup>n</sup> from tradition to Scripture, and from Scripture to tradition. They pleade Councils as well as you. The <sup>o</sup> Arians obiect diuers against Austin and other writers. As for the Fathers: was not <sup>p</sup> Austin prest by the Donatists with Agrippin and Cyprian? Did not the heretick Dioscorus cry out? in the Council of Chalcedon, *I haue the testimonies of the holy Fathers, Athanasius, Gregorie, Cyrill,*

<sup>e</sup> Tò μὴ εἶδεναι  
ταὺς γερὰς  
ἔχρησται.

<sup>f</sup> Chrysostom. 19.

<sup>g</sup> Πατρὶς αἰσιν  
τῶν ἡμετέρων.

<sup>h</sup> August. de  
Gen. ad lit. lib.

<sup>i</sup> 7. cap. 9.

<sup>j</sup> Tertul. de re-  
sur. carnis. cap.

<sup>k</sup> 63.

<sup>l</sup> Opus imperf.

<sup>m</sup> in Math. hom.

<sup>n</sup> 48.

<sup>o</sup> Opus imperf.

<sup>p</sup> in Math. hom.

<sup>q</sup> 49.

<sup>r</sup> in Iren. lib. 3.

<sup>s</sup> cap. 1. 2.

<sup>t</sup> in August. cont.

<sup>u</sup> Maxim. lib. 1.

<sup>v</sup> De bapt. con.

<sup>w</sup> Donat. lib. 3.

<sup>x</sup> cap. 2.

<sup>y</sup> p. Concil. Chal-

<sup>z</sup> ced. Actio 1.



*I vary not from them in any point, I am cast out with the Fathers, I defend the fathers doctrine, I haue their iudgement extant in their bookes.*

9 August. in  
Ioan. tract. 13.

1 August. de  
doct. Christ.  
lib. 2. cap. 6.

Neither may we rest vpon miracles. To let passe what before I said of that point, remember what 9 Austin saith, Pontius (say the Manichees) did a miracle, Donat prayed, and God answered him from heauen. The Scripture onely is the true touchstone in these cases, if it be hard, *Let him that hath an heart* (saith Austin) *reade those things that go before, and those that follow, and he shall find the sense.*

A. D. 97.

*Wherefore there is no reason, whereby we may be assured, that such men haue the spirit of God: but we may find many reasons to conuince that they haue not this spirit. And to omit, for breuitie sake, the seeking out of any other, euen the singularitie or priuatenesse of their spirit, is sufficient not onely to moue vs to suspect it, but also to condemne it, and to assure vs, that it cannot be the spirit of truth: as*

Lib. 12. Confes.  
cap. 35.

*it is very well signified by Saint Austin, who saith, Veritas tua, Domine, nec mea est, nec illius, sed omnium quos ad eius communionem publicè vocas; terribiliter admonens nos, ne eam habere velimus priuatam, ne priuemur ea. Nam quisquis id quod tu ad fruendū omnibus proponis, sibi propriè vendicat, & suum esse vult, quod omnium est, à communi propellitur ad sua, id est, à veritate ad mendaciū. Thy truth (O Lord) is neither proper to me, nor him, but common to all, whom thou doest publickly call to the common partaking of it; warning vs terribly to take heed, that we will not haue it priuate to our selfe, least we be deprived of it. For whosoener doth challenge that to himselfe priuately, which thou doest propose publickly to be enioyed of all, and will haue that his owne, which is common to all, he is driven from the common to his owne, that is to say, from the truth to a lie.*

A. W.

To refute this conceit of a priuate spirit (which was not worth this ado) you argue from the singularitie or priuatenesse of it; as if it could not be true, because it is not agreeable to the common opinion. And surely he that shall be so arrogant and shamelesse, as to denie all the points of Religion commonly held, vpon a presumption that himselfe onely hath the spirit of God, is fitter to be cut off by the Magistrates sword, then confuted

futed by the word of Scripture. But it is very possible, that in some points and places, some one man, without any reuelation, by diligent searching and prayer, may finde out that, which no other man yet knoweth, at least for interpretation of Scripture, as it falleth out euery day amongst both Protestants and Papists. Therefore your<sup>c</sup> Cardinall Caietan doubteth not to say, that *God hath not tied the exposition of the Scriptures to the senses of the Fathers*: and therefore asketh no more then reason, when he willethe the Reader not to be offended or mislike it, if sometimes himselfe hit vpon a new sense agreeable to the text, though it go against the streame of the fathers. For which, though <sup>c</sup>Canus reprove him without cause, <sup>u</sup>Andradius iustly defendeth him. And why should he not? since, as Domingo a Soto witnesseth, one mans authoritie and learning draweth numbers after him to his opinion. By reason of a saying of Saint Austins, (saith<sup>x</sup> Soto) all the fathers after his time, and all the Diuines, with one consent haue wholly affirmed, that the glorious Virgin neuer committed any actual sinne, for all Chrysostome, auncienter then he, thought the contrary. Yet was Austins iudgement in this case, but private, and for truth, inferiour to Chrysostomes. If publicknesse or generall consent should cary the matter, how chance<sup>y</sup> Paphnutius withstood all the rest of the famous Councel of Nice, and preuailed? We ought (saith<sup>z</sup> Picus Earle of Mirandula) to belecue a simple husbandman, a child, or an old woman, rather then the Pope, and a thousand Bb. if these speake against the Gospell, and the other with it. Then belike a priuate man may see some truth, which is not generally discerned.

The place of<sup>a</sup> Austin you bring, doth not condemne all interpretations or opinions, which some one man findeth out, and holdeth, but onely reproveth them, who in expounding the places of Scripture, which will beare a diuers sense, yrge one onely, not because it is truth, but because they like it best. His example is out of Genesis concerning the sense of those words: *In the beginning God created heauen and earth. They know not which of those diuers senses that may be, Moses did intend* (saith<sup>c</sup> Austin) but they lone their owne opinion, not because it is true, but because it is their owne. What doth this concerne vs? who, as we

<sup>c</sup> Caietan. pref. in lib. Moysi.

<sup>c</sup> Canus loc. Theol. lib. 7.

cap. 3.

<sup>u</sup> Andrad. defens. fid. Trid. lib. 2.

<sup>x</sup> Sotus de nat. & grat. l. 3. c. 4.

<sup>y</sup> Sorexom lib. 1. cap. 23.

<sup>z</sup> Picus in ques. An Papa sit su- pra Concilium.

<sup>a</sup> August. conf. lib. 12. cap. 25.

<sup>b</sup> Gen. 1. 1.

<sup>c</sup> August. ubi supra. cap. 11. 12



d See my answer to 12.  
art. part. I. art. 5.

giue euery man of iudgement leaue to propound his interpretation to be examined: so permit no man to thrust any exposition vpon the Church, which he cannot make euident prooffe of, by sound reason. Neither is it then taken as his priuate conceit, but acknowledged as the truth of God, manifested by his industrie. In doubtfull places we follow the likeliest sense, without any resolute determining what is true, what false: & therefore<sup>d</sup> cannot with any shew of reason be charged to appropriate the knowledge of Gods truth to our selues, where it hath pleased his Maiestie so to propound it, that of diuers senses a man cannot certainly affirme, that this or that is true.

### CHAP. X.

A. D.

*That the doctrine and teaching of the true Church, is the rule of faith.*

A. W.

If you had mentioned nothing but the doctrine of the true Church, we might haue vnderstood you, without any cause of doubting: but now you ad *teaching* to doctrine, we are enforced to enquire farther into your meaning. For we are vncertaine, whether by those words you meane one and the same thing, or no. The doctrine of the Church, is that which the Church propoundeth to be beleueed, whether by word of mouth, or in writing. *Teaching*, if we make it differ from doctrine, is that onely which is deliuered by voice to the eare. If we vnderstand you in the former sense for teaching by writing, as well as by word of mouth, the latter word was needlesse; if in the latter of writing onely, then the same doctrine written, is not the rule of faith, which vttered by a teacher will become such a rule; not because it is true, but because it is taught by authoritie.

A. D. §. 1.

*The fourth conclusion is, that this infallible rule, which euery one ought to follow in all points of faith, is the doctrine and teaching of the true Church, or companie of the true faithfull of Christ.*

A. W.

That we may the better vnderstand what you say, and how you proue your saying, there are a few things to be considered in this fourth condition. First, by *the faithfull of Christ*, you must

must meane those that professe Christian Religion, whether they belecue as they professe, or no; as I haue shewed out of Bellarmine, who doubtlesse knoweth what the Church is, as well as you. If you be of any other opinion, by your owne rule we may reiect it, for the priuatnesse thereof.

c Bellar. de Ec-  
cles. mil. lib. 3.  
cap. 10.  
f Chap. 8.

Secondly, where you say *the true faithfull*, it is not your purpose to speake as we, for whom you writ this, commonly doe, of them that haue a true iustifying faith; but of them that professe the doctrine of the Gospell, according to the true sense and meaning of it, whether they haue any iustifying faith or no.

Thirdly, by this *companie or Church*, whom vnderstand you? If the whole number of the beleeuers, as well Laitie as Clergie, I oppose the iudgement of your owne Doctours against you, who speaking of the Churches doctrine and teaching, restraine the word onely to the Pope and Bishops. *The spirit* (saith Bellarmine) *is certainly found in the Church, that is, in a Councell of Bishops, confirmed by the chiefe Pastor of the whole Church, or in the chiefe Pastor with a Councell of the other Pastors.* If you follow Bellarmine, I demaund whether your Laity be none of *the true faithfull of Christ*, nor parts of the Church. But to leaue this doubt, wee are thus to conceiue your meaning, that the doctrine which the Pope and other Pastors of the Church, namely Bb. deliuer in a Councell, is the rule of faith.

g Bellar. de  
verb. Dei. lib. 3.  
cap. 3. S. Tota  
igitur.

Now let vs propound your reason, and examine it; but first I confesse, that I dare not resolutely determine whether it be brought in by you, for a prooofe of any thing that hitherto hath bene spoken, or intended onely, as a discourse concerning the authoritie of the Church. If we apply it to any matter already past, as farre as I am able to conceiue, it must be a second prooofe of the proposition or maior of your maine Syllogisme in this manner.

*If the doctrine and teaching of the true Church be the infallible rule which all men ought to follow, then the faith which the authority of the true Church commends to vs, is to be holden for the true faith.*



*But the doctrine and teaching of the true church, is the infallible rule, that all men ought to follow.*

*Therefore the faith which the authoritie of the true Church commendeth to us, is to be holden for the true faith.*

This reasonable coherence we may make betwixt this Chapter and your former course, without changing or weakning any part or point of your prooffe, which is applied to the confirming of this last minor, the argument of this Chapter.

A.D. §.2. *This I prove by this reason. If our Saviour Christ hath promised to any company of men, the presence of himselfe, and the assistance of his holy spirit, of purpose to instruct and teach them all truth: giuing withall peculiar charge and commission to them, to teach all nations, and to preach to every creature: giuing also warrant to all, that they may safely heare them: giuing also commandement, whereby he bindeth all, to do in all things according to their saying: and threatning greatly those who will not heare and beleue them: then certainly the doctrine and teaching of these men, is in all points most true and infallible; and such, as (if the other conditions required in the rule of faith be not, as they are not, wanting) may well be proposed to all sorts as an assured ground, whereupon they may safely build an infallible Christian faith. For looke what our Saviour Christ hath promised, must needs be performed; and what soeuer he warranteth or commandeth, may safely and without danger of error be done, nay must of necessity be done, especially when he threatneth those that will not do it: and consequently if he haue promised to send his holy Spirit to teach any companie of men all truth; it is not to be doubted, but that he sendeth this his holy Spirit, and by it teacheth them all truth: and since the teaching of his Spirit is infallible, we are not to doubt but that this companie is in all points infallibly taught the truth. If also the same our Saviour gaue warrant and commandement, that they should teach us, and that we should heare them, and do in all things according to their saying: we may not likewise doubt, but that they shall be able to teach all sorts of men, in all points, the infallible truth; and that all sorts of men may, if they will, learne of that companie, what in all points is the infallible truth. For otherwise by this generall commandement of hearing them, and doing according to their saying, we should be bound sometime to heare and beleue an untruth, and*

and to doe that, which were not upright and good : which without blasphemie to Christ his veritie and goodnesse can no way be thought.

- A. W.
- 1 If our Sauour Christ ( say you ) hath promised to any companie his presence and assistance of his spirit, of purpose to instruct and teach them all truth.
  - 2 If he haue giuen them charge and commission to preach to euerie creature.
  - 3 If he haue giuen warrant to all, that they may safely heare them.
  - 4 If he haue giuen commaundement to all, to doe in all things, according to their saying.
  - 5 If he haue threatned them, who will not heare and beleeue them.
  - 6 If the other conditions required in the rule of faith be not wanting, then the doctrine and teaching of the true Church is the rule, that all men ought to follow.

But our Sauour Christ hath so 1. promised, 2. charged, 3. warranted, 4. commaunded, 5. threatned, and 6. the other conditions required, are not wanting.

Therefore the doctrine and teaching of the true Church is the rule that all men ought to follow.

I haue propounded this Syllogisme, as your selfe haue set it Of the pro-  
downe, saue onely that I haue endeouored to make it some- position.  
what shorter, keeping your sense whole and full. Now for the  
proposition, I grant the consequence, vpon all those condi-  
tions ioyntly considered, to be sound and good : Howsoe-  
uer some of them might well haue bene omitted : for ex-  
ample.

- 1 If our Sauour haue promised his presence and assistance of his spirit, of purpose to teach a certaine companie of men all truth, then the doctrine of the Church is the rule of faith.

This consequence is but weake : for Christ may affoord such presence and assistance to such a purpose, and yet the effect not ensue, by reason that those men faile in some duties required on their part. Do not you affirme h in this Treatise, that h Chap. 5.  
God hath appointed meanes of saluation for all men, with a



true will to haue them saued; and yet verie many, yea the greatest part are not saued?

2 If he haue giuen them charge and commission to preach to euerie creature, then their preaching is the rule of faith.

i Math. 28. 20.

Their commission is not simply to teach, but to teach i those things, that our Sauour himselve commaunded, and therefore their doctrine can be no farther the rule of faith, then they preach according to their commission. If I, or an Angell from heauen (saith <sup>k</sup> the Apostle) preach vnto you, otherwise, then that you haue receiued, let him be accursed.

k Gal. 1. 8.

l Chap. 6.

The same may be obiected against the third, and the fifth points: It doth not follow that their doctrine is the rule of faith, because all men haue warrant to heare them safely: or because, they are threatned, who will not heare and belecue them. For first, they may be free from danger of erring, and yet not know all points of faith, l which is made by you one condition of the rule. Secondly, vnlesse you enlarge the warrant, as farre as the commaundement, in the fourth point, (which is in a manner to confound them) so that they may safely heare them in all things, your consequence will still be naught. Thirdly, they may heare them safely, though the other may erre, if they haue means affoorded to examine that they deliuer, & skill and care to vse those meanes. Fourthly, the threatning, for not beleeuing, is to be restrained to their teaching, as they ought. Are not they threatned <sup>m</sup> by our Sauour, who belecue not any Minister lawfully authorised, and preaching the truth? Yet doth it not follow hereupon, that they cannot erre, or that their preaching is simply the rule of faith.

m Luc. 10. 16.

But these feeble consequences might all haue bene omitted by you, and your matter as fully prooued, if you had set downe none, but the fourth and sixth points thus.

If God haue commaunded all men to doe, in all things, as the Church teacheth, and the other conditions required in the rule be not wanting, then their preaching is the rule, that all men ought to follow.

This consequence is true, and sufficient for your purpose; the

the other serue for number to make a shew, rather then for substance of weight. But of your Maior this may be sufficient, especially since I acknowledge the truth thereof.

But so it is, that Christ our Sauour bath in holy Scripture promised, giuen commission, warranted, commaunded, and threatened in manner aforesaid. A.D. 5.3.

Therefore we cannot doubt, but that there is a certaine company (the which is called the true Church of Christ) which both is, in all points of faith, infallibly taught, by the holy Spirit; and is likewise to teach all sorts of men, in all points of faith, what is the infallible truth: and therefore the teaching of this companie, may well be assigned, and proposed to all men, as an vndoubted, sufficient rule of faith.

I denie your Minor, first in generall; because our Sauour did not so promise, charge, warrant, commaund, threaten, in regard of any companie of men, as if there had bene some ioynt teaching appointed by him: but in respect of his Apostles, and Ministers severally, who, in their proportion, haue as much authoritie, for necessitie of being beleued, severally one by one, as iointly all together; though such a ioynt consent is the more to be reuerenced, and respected. Secondly, I denie it also, in the fourth point, which is the strength of it. There neuer was since the Apostles, any man, or any companie of men, according to whose saying we were commaunded to doe in all things. Lastly, I say the conditions required in the rule of faith, are wanting in the teaching you vnderstand. A.W. To the assumption.

This conclusion of yours giueth me occasion to speake somewhat at large of the Church, with the name whercof applied to your Pope alone, or Pope and Cleargie, you daily seduce many vnsettled and ignorant people. The word Church in our English tongue seemeth first of all to haue bene applied to the Temple, or place of Gods seruice, as if it were called Kyrke, of the Greeke ο κυριακη, as you would say the Lords house. But the Hebrew & Greek words, which must be the Iudges in this matter, signifie a Companie, Congregation, or Assemblie. The Hebrew words are two, the Greeke as many; the Latin, besides the two Greeke made Latin, are diuers, Populi, people: Cætus, companie, Of the conclusion. ο Ηγεμενος δε ποτεστ. Ραρε. cap. 23. ο Κυριακη ο οικια κηρ. עדת.



πικλησία σὺν  
ἐκκλησία.

q *Act. 19. 25.*  
*29. 40. 41.*

ἐκκλησία &  
ecclesiam.  
f *Psal. 25. 5.*

e *1. Cor. 12. 28.*  
u & *15. 9.*  
Phil. *3. 6.*  
x *1. Tim. 3. 15.*

y *Act. 2. 47.*  
z & *5. 11.*

a *Act. 15. 22.*

panie: *congregatio*, congregation: *multitudo*, multitude: *turba*,  
troope: *concio*, assembly: *exercitus*, armie. But the two Greeke  
words are best knowne, *P Ecclesia* and *Synagoga*: the former  
whereof commeth of the Hebrew, retaining almost the signi-  
fication, and sound thereof. In this, they all agree, that they  
note vnto vs a *companie* or *assembly*. But because the Greeke  
*ἐκκλησία* is the word, that most of all concerneth this question,  
let vs enquire of that the more diligently. The word, for the na-  
ture of it, signifieth any companie called together; generally  
any assembly lawfully or vnlawfully, orderly or disorderly as-  
sembled. Of lawful assemblies there is no question, of vnlawfull  
we haue an example q in the Scripture, where the people of E-  
phesus, tumultuously ranne together against Paul and Apollos.  
So doth the Hebrew word signifie in the Psalmes, where *the*  
Greeke and Latine translate by the same word: *I haue hated*  
*the assembly of the wicked*. But in the new testament, except that  
one place of the Acts, it is alwaies applied to them, that make  
profession of religion. In which sense it is sometimes vsed inde-  
finitely, *God hath ordained some in the Church, first Apostles &c.*  
So the Apostle Paul saith, that *he had persecuted the Church of*  
*God*. Thus may we also vnderstand that, *The house of God, which*  
*is the Church of the living God*: If we conceiue that the Apostle  
speaketh to Timothie, as to an Euangelist, and not as to the Pa-  
stor or Bishop of Ephesus. Hitherto may those places be re-  
ferred, *The Lord added to the Church from day to day*: And  
*great feare came on all the Church*. Herode stretched forth his  
hand to vex certain of the Church: and such like, though they  
may also be vnderstood of the belecuers, at those times ordi-  
narily abiding in Ierusalem, and assembling themselues toge-  
ther in one, or (which is the likelier) in diuers congregations,  
for exercise of religion. More particularly, and vsually, *the*  
*Church* is taken for anie one congregation assembled about  
matters of religion: *It seemed good to the Apostles and Elders*  
*with the whole Church*. Not as if the Apostles and Elders had  
bene no members of that Church, but the principall being first  
named, the generall terme is added, which comprehended all:  
as if they should haue said: *The Apostles and Elders, and all the*  
*rest*

*rest of the Church at Jerusalem*: whereof, as it was a particular congregation, the Apostles, at that time were not members. And in this meaning may a Councell of diuers parishes, prouinces, or nations be called by the name of *a Church*; and in the like sort may we call the assemblies & congregations in *Rome, Corinth, Ephesus*, the Churches of *Rome, Corinth, Ephesus*: because of some common synod, or because by the terme *Church*, the beleeuers are signified. Most vsually, the seuerall congregations in any countrie or Citie are called Churches, because of their ordinarie assembling. <sup>b</sup> *Then had the Churches rest, through all Iudea.* <sup>c</sup> *When they had ordained them Elders by election in euery Church.* <sup>d</sup> *We haue no such custome, nor the Churches of God.* When the title is applied to particular families, it hath no other meaning, as I take it, then to note them for Christians or beleeuers. <sup>e</sup> *Greet the Church* (that is the beleeuers) which are in their house. And thus much of the Church, as it signifieth generally *Beleeuers*.

<sup>b</sup> Act. 9.31.

<sup>c</sup> & 14.23.

<sup>d</sup> 1. Cor. 11.16

<sup>e</sup> Rom. 16.5.

<sup>f</sup> Philem. ver. 3.

The word *Church*, is vsed in the scriptures, and that verie often, not for all, but onely for some beleeuers, namely, for such as are indeed true beleeuers, in respect of true faith in Iesus Christ: and these are alwaies of the elect: who are then called the Church, when they are brought to the knowledge of the truth, and to Iustifying faith: Therefore when we say that *the Church* signifieth the elect, or predestinate, we meane onely such of the elect, as by faith are members of our Sauours bodie, he being the head. For howsoeuer, in the secret Counsell of God, many not yet borne, be predestinate to euerlasting life; yet they are not to be accounted of this Church, before it hath pleased God to call them to beleue in Christ.

Examples of the Church thus taken, amongst many are these. <sup>f</sup> *Mat. 16.18.*

<sup>g</sup> *Vpon this rocke I will build my Church, and the gates of hell shall not preuaile against it.* <sup>h</sup> *God hath given Christ aboue all, the head of the Church.* So <sup>h</sup> the Church is called *Christ's bodie*. This <sup>g</sup> *Eph. 1.22.*

may serue, concerning the meaning of the word: out of which <sup>h</sup> *Col. 1.24.*

I obserue this point, that since the terme *Church* is so diuersly taken in the scripture, no argument from any place of Scripture can be of force to prooue any question, till the



signification of the word, in that place, be euident and certaine. And therefore it is not enough, for prooffe of a matter in controuersie betwixt vs, to alledge a text of Scripture, where such a thing is spoken of *the Church*, but it stands vs vpon to prooue, that in the place we alledge, by *Church*, the companie we intend, is signified. This being vnderstood and remembered, I come now to the seuerall points in your Minor.

- A.D. §. 4. *The promise of our Sauour Christ we haue first in the Gospell of*  
*Mat. cap. 28. Saint Matthew: Ego vobiscum sum omnibus diebus, vsque ad*  
*consummationem seculi: I am with you all the daies, vntill the*  
*end of the world: in which words is promised the continuall presence*  
*of Christ himselfe, (who is veritas the truth it selfe) with his*  
*Church; not for a while then, or for a while now; but, all the daies*  
*vntill the end of the world. Secondly, we haue an other promise in*  
*the Gospell of Saint Iohn: Ego rogabo Patrem, & alium para-*  
*cletum dabit vobis, vt maneat vobiscum in æternum, Spiritum*  
*veritatis. I will aske my Father, and he will gine you an other pa-*  
*raclite, the spirit of truth, that he may remaine with you (not onely*  
*for 600. yeares) but for euer. And againe (in the same Saint Iohn)*  
*to shew vs, for what purpose he would haue his holy Spirit remaine*  
*among vs for euer; he saith, Paracletus quem mittet Pater in no-*  
*mine meo, ille vos docebit omnia, & suggeret vobis omnia,*  
*quæcunque dixerò vobis. The paraclete, whom my Father will*  
*send in my name, shall teach you all things, and shall put you in minde*  
*of all things whatsoever I shall say vnto you. And againe, Cum*  
*venerit ille Spiritus veritatis, docebit vos omnem verita-*  
*tem. When that spirit of truth shall come, he shall teach you*  
*all truth.*

A. W. The first point of your Minor is, that *Christ promiseth his*  
*presence, and the assistance of his spirit, to teach them all truth.*  
 First I demaund, whether our Sauours presence be for the tea-  
 ching of all truth, or no: or whether that be onely the office of  
 the spirit? If the former, to what purpose is the spirit promi-  
 sed, whom our Sauour hath appointed his vicegerent, as it  
 were, in that matter; as the other places you alledge prooue? If  
 it belong to the spirit, how is the presence of Christ applied  
 therunto? But to answer directly to the place, thus you dispute.

If

If Christ haue promised to be with a companie of men, till the end of the world: then he hath promised it, that he might teach the Church all truth.

But he hath promised to be with a companie of men, till the end of the world.

Therefore he hath promised it, that he might teach them all truth.

Admit all this were granted: yet would it not follow hereupon, that the Church therefore could not erre: because, as I answered before, perhaps they would not haue care to learne and remember all, though our Sauour were readie to teach them all.

To the whole  
Syllogisme;

I denie the consequence of your proposition. First, because they, to whom our Sauour maketh this promise, are not the Church, as you vnderstand the Church, that is, the Cleargie, of whose teaching you wholly speake, but the faithfull ioyntly, and seuerally, as well hearers as teachers, as well euery one, as all together. This appeareth by the text, *Go teach all nations &c.* and behold I am with you, till the end of the world. With whom? With you that teach only? Nay rather with all beleeuers, which he praied, as well as for the teachers. So haue the ancient writers expounded and vnderstood this place. He doth not say, he will be with them onely (saith<sup>1</sup> Chrysostome) but also with all, that shall beleene after them. For the Apostles were not to continue to the end of the world, but he speaketh to the faithfull, as to one bodie. Christ sheweth (saith<sup>m</sup> Ieronie) that he will neuer depart from them that beleene. So doth<sup>n</sup> Cyprian make it common to all beleeuers, that confesse the truth of God in time of triall. So doth<sup>o</sup> Leo, to all, that are adopted. He, that is gone vp into Heauen (saith Leo) doth not forsake them, that are adopted. So P Beda, he remaineth with his elect in this world protecting the. To which purpose q S. Austin saith, that this promise is fulfilled by our Sauour, in that he is present, according to his maiestie, according to his providence, according to his unspeakable, and inuisible grace. With all that beleene, (saith<sup>r</sup> Gaudentius) I will be with you that is (saith<sup>t</sup> Denys the Charterhouse monke) with you, and your successors, and with all the faithfull, or militant Church. And

To the pro-  
position.

i Mat. 28. 19.  
20.

k Ioan. 17. 20.

l Chrysost. in

Math. bom. 91.

m Hieron. ad

Matth. 28.

n Cyprian. epi-

stola. 81. S. 1.

ad Serg. Ro-

gat. & ce-

teros.

o Leo. ser. de

resurrec. 2.

p Beda apud

Tho. in Cate.

ad Mat. 28.

q August. in

Ioan. tra. 50.

r Gaudent. ad

Neophyt. de

promis. Pavacl.

t Dionys. Car-

thus. ad Mat. 28



<sup>t</sup> Raban. Manr.  
ad Math. 28.

<sup>u</sup> Gregor. de  
Val. de præ-  
sent. Christ. in  
Euchar. cap. 11

thereupon he gathereth, that the faith shall neuer wholly faile, but Christian religion shall continue in some till the end of the world. The like collection <sup>t</sup> Rabanus maketh, Hereby (saith he) it is understood, that there shall neuer be some wanting, till the end of the world, who shall be worthe, or fit for God to dwell in. The Councell of Vienna (as <sup>u</sup> Gregorie de Valentia saith) expounded the place of Christ being present in the Sacrament: which is common to all beleeuers, lib. 3. Clement de reliq; & vener. sanctorum c. si Dominum.

<sup>x</sup> Cyprian. epi-  
stola 81. §. 1.

<sup>y</sup> August. in  
Ioan. tract 50.

<sup>z</sup> Haymo. in  
homil. fer. 6.  
post pasch.

<sup>a</sup> Martial. ad  
Tolos. cap. 25.

<sup>b</sup> Theoph. ad  
Mat. 28. &

<sup>c</sup> Chrysost. ibid.  
Mat. 28.

Secondly, the consequence is naught, because the ende of Christs presence is not to teach the Church all truth, but to protect and defend them by his power, in the profession of the truth. So it is applied, as we heard before, by <sup>x</sup> Cyprian to the comfort of the Christians then imprisoned for religion. So doth <sup>y</sup> Austin take it, that he is present by his providence and diuine Maiestie. The same is <sup>z</sup> Haymo his iudgement and exposition. But <sup>a</sup> Martialis is most plaine, who by this promise exhorteth the of Tholouse in France to perseuere in the profession of religion, because our Sauiour Christ will neuer leaue the, but alwaies be present with them. He confirmeth and encourageth them (saith <sup>b</sup> Theophylact) because he sent them to the Gentiles, into dangers and hazards of their liues: And <sup>c</sup> Chrysostome thinketh (wherein also Theophyl. secondeth him) that our Sauiour mentioneth the end of the world, because he would haue them with more patience and constancy, endure what soeuer hard measure for a time vpon earth, in regard of the ioyes whereof they should be made partakers in the world to come. If then this promise of our Sauiour, belong to all & euery true beleuer, if it be vttered for the comfort of all such, that they may rest vpon his mighty protection, who seeth not that an impossibilitie of your Cleargies erring cannot be concluded from it?

1 The places of Iohn are thus to be concluded.

If our Sauiour haue promised the spirit of truth to a certain company of men, to abide with the for euery, & teach the all truth, then the teaching of these men is an assured ground of faith. But Christ hath promised the spirit so to a certain company of men. Therefore the teaching of these men is an assured ground of faith.

First

First I answer, that your conclusion proueth not the point in question; because this companie, to which the promise is made, is not *the Church* from time to time, but that promise belongeth to the Apostles, either onely, or at the least principally, in such a measure of being taught. The former may thus appeare, because our Sauour speaketh of *another comforter*, in respect of his owne bodily departure from them, which cannot belong to the Church now, with which Christ was neuer present in that sort. Secondly, this spirit promised, was to *bring all things that Christ had taught, to their remembrance*, whom he should teach. But this cannot belong to the present Church, nor to any Church since the Apostles. Thirdly, this sending of the spirit was performed <sup>d</sup>when the holy Ghost came vpon the Apostles; which doth not <sup>d</sup>*Act. 2. 3. 4.* befall the Church now a dayes. Fourthly, the same spirit was to *shew them the things to come*, either concerning themselves in particular, or by giuing them the gift of prophesie, which now *the Church* hath not. Thus do <sup>e</sup>Tertullian and <sup>f</sup>Austin vnderstand these places, applying them to the Apostles: so doth <sup>g</sup>Iansenius bishop of Gaunt; so <sup>h</sup>Chrysostome and <sup>i</sup>Theophylact; so your ordinary Glosses and Lyra. And whereas this interpretation may seeme to be refuted by the place it selfe, because *the spirit must abide with them, to whom he is promised, for euer*: that is expounded by <sup>k</sup>Chrysostome, to signifie *his continuance with them, euen after death also*. Which <sup>l</sup>Theophylact sets out more at large. *His companie with you (saith our Sauour) shall not be for a time, as mine; but shall continue for euer: neither shall it faile when you are dead, but shall remaine with you, and shall make you more glorious. He promiseth (saith <sup>m</sup>your Glosse) that the spirit shall do all; not that all is fulfilled in this life. This Comforter (saith <sup>n</sup>Lyra) shall not be taken from you, as my humane nature is drawne away by death: but shall be with you eternally, here by grace, but in the world to come by glorie.* We may (perhaps) conceiue our Sauours meaning to be no more, but that the spirit which hee would send, should not leaue them, as he was to do, but should abide with them to the very end of their liues, for their instruction and comfort: neither of which are needfull any longer then while we are in this world.

<sup>e</sup>Tertul. de  
prescrip. cap. 8.

<sup>f</sup>August. in lo-  
an. tract. 75.

<sup>g</sup>Iansen harm.  
cap. 134.

<sup>h</sup>Chrysost. in  
Ioan. hom. 74.

<sup>i</sup>Theophyl. in  
Ioan. 14.

<sup>k</sup>Neque post  
mortem abit.

<sup>l</sup>Chrys. ubi supr.  
<sup>m</sup>Hugo Cardin.

<sup>n</sup>ad Ioan. 14.  
Theoph. ubi  
supra.

<sup>m</sup>Gloss. ordin.  
ad Ioan. 16.

<sup>n</sup>Lyra ad Joa.  
14.



o Gloss. ordin.  
uti supra.  
p August. ad  
Ioan. tract. 96.

They that apply these promises to all the elect also (for to any visible companie of men, I thinke besides you Papists, no man doth) neither make for your opinion; because they tie them not to any companie, but giue euery true Christian hislike part in the priuiledge of this spirit, and (as we heard ere while out of your ordinary Glosses) leaue some truth to be reuealed in the life to come. I do not thinke (saith P Austin) that in this life the promise of being taught all truth, can be fulfilled in any mans mind. For who living in this bodie which is corrupted, and presseth downe the soule, can know all truth; when the Apostle saith, We know in part. By which it is also apparent, that according to Austins iudgement, for ever, may be vnderstood of continuing after this life.

Of the Assumption.

Secondly, if these places proue, that the Church is a sure foundation or rule of faith; it must follow, that euery particular teacher is so. For euery one of them, to whom our Sauior made these promises, was seuerally according thereunto taught all truth, and not all ioynly; as if they might haue erred being seuered, which you confesse of your Church: and therefore this teaching appertaineth not to it.

q Ioan. 14. 17.

r Theophyl. ad  
Ioan. 14.  
Hugo Cardin.  
ibi.  
s Lyra ibi.  
t Iansen. harm.  
cap. 134.

Of the seuerall places I say further, that in the first of them there is no mention of teaching all truth, but onely of sending the spirit of truth. That is (saith Theophylact) the spirit, not of the old Testament (for that was a figure and a shadow) but of the new, which is the truth. The spirit of truth (saith Lyra) because he is essentially the truth, and teacheth the truth. He calleth him the spirit of truth (saith Iansenius) because he is the author of all truth, and the only giuer of pure and sound truth. For he onely teacheth the truth, without mixture of any falshood or error: Also he onely teacheth the truth, wherein the saluation of man consisteth.

u Ioan. 14. 26.

x Theophyl. ad  
Ioan. 14.  
y Iansen. uti  
supra.  
z Theophyl. ad  
Ioan. 14.

In the second place you haue followed the vulgar Latine against the truth of the Greeke and sense of the text. The Greeke is, All that I haue told you: not as you translate it, All that I shall say vnto you. It is the prater tense (saith your B. Iansenius) not the future, in the Greeke. So do Pagnin, Varablus, and Montanus translate it. The holy Ghost (saith Theophylact) shall make you vnderstand those things that are obscure and hard. For those things that seeme hard vnto you, I told you when I remained with you.

Your

Your interlined Glosse referreth teaching to the vnderstanding, and putting in mind to the will. He shall teach you (saith the<sup>a</sup> Glosse) <sup>a</sup> Glos. interl. that you may know; and <sup>b</sup> suggest, that you may will. Tell me then, <sup>ibi.</sup> why I may not gather from hence, that the Church shal not erre <sup>b</sup> Suggest, vt in manners; or at least shall haue true faith in heart, not onely <sup>velitis.</sup> in profession? But it is certain, that it is possible, the greater part of a Councell, yea and the Pope himselfe may be without true faith: and it is enough to make a man a member of your church, <sup>c</sup> that he professeth outwardly. <sup>c</sup> Bellar. de Eccles. mil. lib. 3.

By all truth<sup>d</sup> our Sauour meaneth all truth necessary to saluation, <sup>cap. 10.</sup> faith<sup>e</sup> Iansenius. <sup>f</sup> So your Glosse. <sup>g</sup> Theophylact referreth it to <sup>d</sup> Ioan. 16. 13. the truth of those things which were shadowed out in the law: and by <sup>e</sup> Iansen harm. the discoverie of the truth to be abolished. Hugo restraineth it to <sup>cap. 134.</sup> all truth, concerning Christ himselfe. But let vs take all truth as <sup>f</sup> Glos. ordin. largely as you can reasonably conceiue it. Wil it follow therupō <sup>ibi.</sup> g Theophyl. ad trow you, that therefore the teaching of the Church is the rule of <sup>Joan. 16.</sup> faith? May not the Church be taught all truth by the holy <sup>Hugo Cardin.</sup> Ghost, and yet teach some deuice of her owne which she neuer <sup>ad Ioan. 16.</sup> learned of him? It is one thing to teach a man all truth, and another to keepe him so, that he shal deliuer nothing but that truth. Your Minor therefore is false, because this first part of it is so.

The charge and commission is plaine in S. Mathew: Euntes do- <sup>A.D. 55.</sup> cete omnes gentes: Going teach all nations. And in S. Marke: Eun- <sup>Math. 28.</sup> tes in mundum vniuersum, prædicate Euangelium omni creatu- <sup>Mark 16.</sup> re: Going into the whole world, preach the Gospell to euery creature.

The charge which<sup>h</sup> our Sauour gaue for preaching the Gos- <sup>A.W.</sup> pell to all nations, was no commaundement to his Church, <sup>h</sup> Math. 28. 19 that is, to the companie of the beleeuers, or to the Cleargie, as you speake, in all ages; but a commission to the Apostles and first Disciples, for the performance of that dutie. The reason, why it is deliuered so at large, may be gathered out of<sup>i</sup> Mathew 10. ch. <sup>i</sup> Mat. 10. 5. where at their first sending they were limited to the lost sheepe of the house of Israel, and barred from going to the Gentiles. Go not (saith our Sauour) into the way of the Gentiles, and into the cities of the Samaritans enter not: but go rather to the lost sheepe of the house.



R. A. 2. 5.

1 Rufin. hist.  
lib. 1. cap. 10.in Sozom. lib. 2  
cap. 23.A. D. 5. 6.  
Luk. 10.

house of Israel. And that this charge belongeth not to men now a dayes, it is euident, because neither doth our Sauour bestow the gift of tongues to that purpose, as<sup>k</sup> he did on those whom he sent to that worke; neither can we haue any calling to such a purpose, hauing no gifts for it: yet do not we denie but that it is lawfull for Princes, who haue by conquest or otherwise the gouernment of strange nations, to see that they be instructed in the faith; yea we thinke this lieth vpon them, as a necessary dutie. Neither do we barre any man of taking whatsoeuer oportunitie God shall giue, to preach the Gospell to any people. <sup>1</sup>A captiue maide was by the blessing of God made the meanes of conuerting the Iberians from heathenisme to Christianitie: *the King of that people (as the historie saith) becoming the Apostle of his nation.* <sup>m</sup>Frumentius and <sup>A</sup>Edefius being caried into India when they were yong, were afterward employed by God for the instructing of the Indians in true religion. But your minor is not proued by that commission. *Christ commanded his Apostles and Disciples in the beginning of the Church, to preach to all nations: therefore the Church hath commission to do the like now.* Besides, this charge was layd vpon euery one of the Apostles and all the disciples so furnished with the gift of tongues, according as the Apostles thought it meete to employ them. Doth this commandement bind your church, that is, either your Pope who wil not preach at home, much lesse will he go abroade to all quarters of the world; or your Councels, who seuerall are not the church? And this charge lay vpon them, to whom it was giuen, seuerally, and was not a matter to be performed by all together in one place. Therefore your minor is false also in the second part of it, concerning the charge, which (you say) is giuen to the Church, to preach to all nations. For your Church is (as I haue said) your Bb. assembled in Councel, not your Clergie men seuerally one by one. And it is not our Sauiors meaning to haue such a kind of teaching.

*The warrant we haue in S. Luke: Qui vos audit, me audit: He that heareth you, heareth me. By which words appeareth plainly, that our Sauior Christ would haue vs to heare and giue credit to his church, no lesse then to himselfe.*

Our

Our Sauour <sup>a</sup> by this place hath warranted all men to heare <sup>A. W:</sup> them that teach those things which hee commaunded to be <sup>n Luk. 10. 16.</sup> taught; besides which, if any man teach his owne fancies for matters of faith, that of the Apostle belongeth to him, <sup>o Gal. 1. 8.</sup> *Let him be accursed.* The Apostles were absolutely to be heard, without exceptio<sup>n</sup>, as Christ himselfe: all other teachers, only so far as they speake according to the word of God. *He teacheth by this* (saith <sup>p Cyril. Alex.</sup> Cyril) *that whatsoeuer the holy Apostles deliuer, is to be receiued:* <sup>apud Thom. in catena.</sup> *because he that heareth them, heareth Christ. Our Sauour addeth* <sup>q Lyra ad Luc. 10. 16.</sup> *this in the end* (saith <sup>q</sup> Lyra) *to shew that the doctrine of his disciples is deuoutly and reuerently to be heard, at the least for reuerence of God, whose principally that doctrine is.* But what doth this concerne the church? Surely, if it may be enforced to make vs heare any besides the Apostles, without limiting of our hearing, we are bound so to heare at the least euery <sup>B.</sup> *These words* (saith <sup>r Bellar. de Pontif. Rom. lib. 4. cap. 16. §. Quae verba.</sup> Bellarmine) *belong properly to the Apostles and to their successors: neither may it be said that this was spoken to all of them ioyntly, and not to euery one severally.* Now if it be absurd, and worse, to hold that we haue warrant to heare euery <sup>B.</sup> whatsoeuer he teach, doubtlesse this place proueth nothing for hearing the Church. For by vertue of this speech, the Apostles were to be heard, without any exception. If then it belong to their successors, which are (as you say) <sup>Bb.</sup> as fully as to them, euery <sup>B.</sup> must be heard and beleueed, teach he what he wil. I wil yet say more: our Sauior speaketh this of the 72. disciples, and <sup>r</sup> of euery <sup>[Luc. 10.]</sup> two of them at the least. Now your opinion is, that your ordinary Priests succeed them, as Bishops do the Apostles. Hence it will follow, that whatsoeuer any two Priests preach, that must be holden for as certaine a truth, as if Christ himselfe had spoken it. Do you not see then, that this must needs be restrained either to the Apostles, or to the doctrine taught? He that heareth you, preaching that which I haue charged you to preach, heareth me. So doth <sup>r</sup> your Glosse limit the latter part of the sentence, *He that despiseth you, that is, He that will not beleue in* <sup>r Gloss. interl. ad Luc. 10.</sup> *Christ.* Indeed he that refuseth to beleue in Christ, by the ministerie of men, refuseth Christ himselfe, whose doctrine it is, that we should beleue in him. Therefore your minor is false also



in regard of the third part thereof: *We haue no warrant to heare any man, the Apostles being dead, but so farre onely as he agreeth with the Scriptures.*

A.D. §.7.  
Mat. 23.

*The commandement is expressed in S. Mathew: Super Cathedram Moyſi ſederunt Scribæ & Pharifæi. Omnia ergo quæcunque dixerint vobis, ſeruate & facite. The Scribes and Pharifſes haue ſituen vpon the chaire of Moſes. All things therefore whatſoever they ſhall ſay vnto you, obſerue and do. Out of which words we may gather, that we are bound in all points to do according to the doctrine of the Prelates of the Catholicke Church, yea, although it ſhould happen that their lines were not landable but bad. For although our Saniour in this place doth onely in expreſſe words make mention of the chaire of Moſes, in which the Priests of the old Law did ſit: yet he is to be vnderſtood to ſpeake alſo of the chaire of S. Peter, his owne Vicegerent, in which the Priests of the new law do ſucceed. And this à fortiori, becauſe we haue greater reaſon to thinke that our Saniour intended in his doctrine to giue rules to the Priests and people of his new law, which was preſently to begin, and to continue till the worlds end, then onely to giue documents to thoſe of the old Law, conſidering he knew that it ſhould ſo ſhortly ceaſe. Wherefore the auncient fathers do vnderſtand that place to be meant of the Priests of the new Law, and namely S. Auguſtine, who ſaith thus: In illum ordinem Epiſcoporum, qui ducitur ab ipſo Petro ad Anaſtaſium, qui nunc in eadem Cathedra ſedet, etiamſi quiſquam traditor per illa tempora ſubrepiſſet, nihil præiudicaret Eccleſiæ, & innocentibus Chriſtianis; quibus prouidens, Dominus ait, de præpoſitis malis: quæ dicunt, facite; quæ faciunt, facere nolite. Into that order of Biſhops, which is deriued from S. Peter himſelfe vnto Anaſtaſius; who now ſiteth vpon the ſame chaire, although ſome traitor had crept in, in thoſe times, he ſhould nothing hurt the Church and the innocent Chriſtians, for whom our Lord prouiding, ſaith of euill Prelates: What they ſay, do; what they do, do not.*

Epist. 165.

A.W.

This is the only point, which is able to make good the conſequence of your propoſition: and therefore if you faile in the prooſe of this, all is naught. But out of doubt, you faile here exceedingly, and ſo your reaſon comes to nothing.

He

*He that commaunds the Iewes to do whatsoeuer the Scribes and Pharises who sit vpon Moses chaire say, bindeth all to do in all things according to the saying of the Church.*

*But our Saviour so commandeth the Iewes.*

*u Mat. 23. 2.*

*Therefore he bindeth all to do in all things according to the saying of the Church.*

First I say of this syllogisme as of the two last points, that if it giue any authoritie to your Church, it giueth the same to euery particular teacher. For the Scribes and Pharises did expound the law of Moses, not in Councils onely, but euery one seuerally in the synagogues where they were appointed to teach. Therefore it is absurd to conclude vpon this text, that euery Scribe and Pharisey was then, and euery Preacher lawfully called is now to be heard, whatsoeuer he teach, sure no such matter can be wrung out of this place for the Church.

Secondly, this reason maketh the Scribes and Pharises *the Church*, shutting out the high Priest himselfe, and all other priests that were not either Scribes or Pharises: yea it presumeth (which is vtterly false) that the Scribes and Pharises were successors to Moses in an ordinarie course of authoritie, as you say your Church, that is your Pope and Bb. succeed Peter and the rest of the Apostles. Can such an argument proue a matter of such importance and doubt?

Your proposition implieth, that our Saviour intended to giue rules concerning Saint Peters authoritie, whom you call his Vicegerent. Who would trifle so, in a questiō of such weight? First proue his office, and your Popes right to it; and then frame such arguments: otherwise any man of neuer so little iudgment may find more cause to pity or disdaine your prooffe or presumption, then to stagger at the force of your reason. All things in the Scripture were indeed writtē for our learning, and therefore belong to vs so far as the general doctrine reacheth, & the particular circumstances are alike. Wherefore I grant your proposition, not because of any succession, which could not be in those Scribes and Pharises, being of diuers tribes, and (as your *x Genebrard* saith) *hauiug thrust themselves into the chaire of Moses being empty*: but because they expounded the law of Moses *chron. lib. 2.*

*Of the proposition.*



among the Iewes, as the Ministers of Christ do the Gospell, at this day to the Christians.

To the Assumption.  
yixi Snow.  
Vatablus ibi.  
a Pagnin. ibi.

Ere I answer to your Assumption, I must speake a word of your translation, *Thane siten*. The Greeke indeed is so, but (as <sup>z</sup> Vatablus noteth) *the prater tense is put for the present tense*. Therefore <sup>a</sup> Pagnine doubteth not so to translate it, *sedent, sit*. Which must needs be our Sauours meaning. For how were it agreeable to reason, that he should charge vs to heare the Scribes and the Pharises, because they did sometimes sit vpon Moses chaire, if now they sit beside it? It is our Sauours purpose to signifie, that the expositions of the former Pharises, and of those that taught in his time, were not to be reiected: or rather, it is al one, as if he had said, <sup>b</sup> *do sit*. But let vs reade the place which way we list, it is all one to your minor; which I denie. To the prooffe of it out of the text, I answer: First, *the sitting vpon Moses chaire*, signifieth not succession, but teaching the law of Moses. For <sup>c</sup> Moses calling was altogether extraordinarie from God, both for gouerning and teaching. In the former, Iosua and the Iudges succeeded him, <sup>d</sup> till the people were wearie of Gods ruling of them. The other part of his office was to be discharged ordinarily by the Priests and Leuits. <sup>e</sup> *That ye may teach the children of Israel all the statutes which the Lord hath commaunded them by the hand of Moses.* <sup>f</sup> *The Priests lips should preserue knowledge, and they should seeke the Law at his mouth.* <sup>g</sup> *Ieshua and Bani, &c. and the Leuites caused the people to understand the law. And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to understand the reading.* It was one thing to succeed Aaron, another to sit on Moses chaire. The chaire of Moses (saith <sup>h</sup> Cyril) signifieth power of doctrine. They sit in Moses chaire (saith <sup>i</sup> Origen) which interprete Moses sayings well, and according to reason. And a little after: *The Scribes and Pharises sit naughtily vpon Moses chaire: they sat wel, that well understood the law.* What is the meaning of *that* (saith <sup>k</sup> Ambrose) *The Scribes sat; but because letters are written? whereupon the Scribes in Greeke are called <sup>l</sup> γραμματις, following the interpretation of the letter, not the sense of the spirit.* And afterwarde: *Therefore they teaching those things that Moses wrote, &c.*

So

b Alfons. Salm.  
prolegom. 13.  
Reg. 3. sedent.  
i.e. sedent.

c Exod. 3. 10.  
e 19. 20. e  
21. 1.  
d 1. Sam. 8. 7.

e Leuit. 10. 11.  
Deut. 31. 9. 19:  
f Mal. 2. 7.

g Neh. 8. 8. 9.

h Cyril. Hieros.  
catech. 12.  
i Orige. in Mat.  
hom. 24.

k Ambr. enar.  
in Psal. 43.  
γραμμα in  
Greeke is a  
letter.

So doth <sup>m</sup>Theophylact expound it. *They that sit in Moses chaire: that is, that teach the things, that are in the law.* And immediately before. *They that exhort to euill life, do not then teach out of Moses chaire, nor out of the Law.* Therefore to sit upon Moses chaire, is nothing else, but to haue authoritie to expound Moses Law, as he himselfe did expound it. So the Ministers of the Gospell may be said to sit upon the Apostles chaire, because they haue authority to interpret the Gospell, which the Apostles themselues preached.

<sup>m</sup>Theophylact  
Mat. 23.

Secondly, I denie that our Sauour commanded the Iewes, or doth now charge vs, to beleue whatsoeuer, they that haue authority to teach vs, deliuer, or to do whatsoeuer they enioyne. This is apparent, because himselfe refuteth & condemneth their interpretations and doctrines many times: as Mat. 5. In many points of which, that one is most cleare, <sup>a</sup> *Ye haue heard, that it hath bene said, thou shalt loue thy neighbour, & hate thine enemy: but I say vnto you, loue your enemies &c.* <sup>b</sup> *In vaine do they worship me, teaching for doctrines mens traditions.* And in the same place, *he calleth them blinde leaders of the blind: and addeth further,* <sup>c</sup> *that if the blinde lead the blinde, both fall into the ditch.* Now can any man be so impious, I might say blasphemous, as to say, that our Sauour commanded the Iewes to take such a course, as should certainly bring them to destruction? Nay rather he warneth them to take heed of their doctrine. <sup>d</sup> *Take heed and beware,* (he doubleth his admonition to make them more carefull) *of the leauen of the Pharises:* And what was this leauen? <sup>e</sup> *The doctrine of the Pharises,* saith the Euangelist. But <sup>f</sup> *what need we go out of this chapter for the point in question?* Doth he not afterwards call them <sup>g</sup> *blinde guides,* <sup>h</sup> *vers. 16. 24. fooles & blind,* <sup>i</sup> *vers. 17. 19?* Doth he not in the same places, condemn and confute their absurd and lewde doctrine of swearing? A man would wonder, that euer any man professing himselfe a scholler or teacher, should bring such miserable proofes in matters of so great weight. But alas we must beare with you, you bring such as you haue; if you knew any better, we should be sure to haue them. But these serue to deceiue your deuoted followers; who wilfully shut their eies against the

<sup>a</sup>Mat. 5. 43 44

<sup>b</sup>Mat. 15. 11

<sup>c</sup>vers. 14

<sup>d</sup>Mat. 16. 6

<sup>e</sup>vers. 12

<sup>f</sup>Mat. 23. 16



truth. The iudgements of God are past searching out, and his mercie in opening our eies to see your grossnesse, greater then we are able to conceiue.

Well, yet perhaps you haue some colour from antiquitie to countenance your exposition withall. You quote Austin: what? None but Austin in a matter of so great doubt? But let vs see why you quote him. If to prooue that the Pharisies were to be heard and obeyed in all things, there is no such word in his sentence alledged by you. For he saith no more, then we grant, that *Our Sauour provided before hand, that we should not refuse good doctrine, because it was deliuered by wicked men.* Indeed that was the verie purpose of our Sauour, and to that doth Austin apply it otherwhere, according to the true sense of it. *What saith he else, but heare the voice of the shepheard, though by hirelings?* such as Austin in that place saith the Pharisies and Scribes were: and such as <sup>u</sup> our Sauour proueth them to be by their hypocrisie, ambition, & couetousnesse. *The Apostle sheweth (saith <sup>x</sup> Austin in an other place) that men without charitie may teach somewhat, that is wholesome: of such our Lord speaketh, They sit vpon Moses chaire &c. Whereupon also the Apostle speaking of enuious and malicious men, yet such as preached saluation by Christ, saith; <sup>y</sup> Whether by occasion, or in truth Christ be preached, I reioice. And <sup>z</sup> in a third place, He that speaketh wisely and eloquently, but liueth wickedly, teacheth many that are desirous to learne, but is vnprofitable to his own soule, as it is written: The Scribes and Pharisies sit in Moses chaire, do that they say, but do not that they do. For they say & do not. to which he addeth that to the Philippians, as in the other place. But yet Austin was so farre from tying either the Iewes, because of our Sauours speech, or any men, vpon any pretence, to beleue whatsoeuer should be taught them, though by men lawfully authorised, that he forbids all to heare, when men preach their owne deuises. *By sitting on Moses chaire (saith <sup>a</sup> he) they teach the Law of God; therefore God teacheth by them. But if they will teach their owne sayings (observe that Austin thinks it is possible they should) heare them not, do not. An euill man (saith <sup>b</sup> the same author) out of the euill treasure of his heart, bringeth forth euill things**

<sup>f</sup> August. epi-  
stola. 155.

<sup>r</sup> August. in  
Ioan. tract. 46.

<sup>u</sup> Mat. 23. 5. 6.

13. 14. 23.

<sup>x</sup> August. de  
bapt. contra  
Donat. lib. 4.  
cap. 11.

<sup>y</sup> Phil. 1. 18.

<sup>z</sup> August. de  
doct. Christ. lib.  
4. cap. 27.

<sup>a</sup> August. in  
Ioan. tract. 46.

<sup>b</sup> August. cont.  
liter. Petilia.  
lib. 2. cap. 6.

things

things. But when he preacheth the word of God, when he ministrereth the Sacraments, he preacheth not, nor ministrereth not of his owne, if he be a wicked man, but is to be counted among them, of whom it is said, do that they say, but do not that they do. For as we heard before out of Theophylact, he that exhorteth to euill life, c Theophyl. ad speakeith neither from Moses chaire, nor from the Law. There- Mat. 23. fore (as it followeth in him) they that teach the Law of God, are to be heard, though they do it not. So doth Chrysostome vnderstand and apply this text, What then will some men say? shall we obey our Prelates, when they are euill? How meane you euill? If it be in a point of faith, sie and auoid him, not onely if he be a man, but if an Angel come downe from heauen. But if you meane, that he is euill in his behauiour, be not curious. Neither speake I this of my selfe, but of the Scripture. For Christ saith, the Scribes and Pharisees sit on Moses Chaire. And when first he had recited many euill things of them, then he saith: They sit upon Moses chaire, All things, that they say vnto you, do; but do not, as they do: They are to be reuerenced (saith he) though they be of a wicked life: but heede you not their liuing, but their preaching. For concerning their manners, no man can be hurt by the. How so? Because that they do, is manifest to all, and though they should come to the height of iniquitie, they could not teach other men that their euill. But when a point of faith is in question, neither doth euerie bodie perceiue manifestly that which is spoken, neither will a lewde fellow be afraid to teach contrarie to truth. For whereas it is said, Iudge not, that ye be not iudged, that is spoken of life, not of faith. This is Chrysostomes iudgement, and that where he expoundeth one of the principall places, which you bring to support your vnreasonable authoritie. The Scribes and Pharisees (saith another) sit on Moses chaire: that is, there are many Priests, and few priests; many in name, few in deed. Take heed therefore how you sit upon that seate: for the seate maketh not the priest, but the priest the seate: the place sanctifieth not the man, but the man the place. Your owne writers are of the same opiniõ, cõcerning this place. Two things (saith Iansenius) are here signified: first that obedience is due to the which teach and command by authoritie, not in respect of their life, but of their authority, which they haue, and because of God, whose

Em-



Embassadors they are. Secondly that we must not obey the m, if they command or teach any thing wickedly. For if they are to be obeyed, because they sit in Moses chaire, the are they not to be obeyed, when they teach or command any thing against that chaire. The Lord saith absolutely, All, and what soever, that he might shew, that they must be perfectly obeyed; but yet with such an obediēce, as layeth this for a ground, that we must obey God, rather the man: as <sup>k</sup> the Apostle Paul saith. (Children obey your parēts in all things. Christ (saith <sup>l</sup> Arias Montanus) taught his Disciples to obserue, and doe whatsoeuer the Scribes and Pharises commanded, by the prescript of the Law, that is out of Moses chaire. Christ did not mean (saith <sup>m</sup> Ferrus) that they should obserue all the decrees of the Pharises, but so farre forth as they agreed with the Law. As farre as they teach those things, which Moses taught in the chaire, they are to be heard, otherwise to be taken heed of, as saith <sup>n</sup> Stella. The Lord (saith <sup>o</sup> one of your famous Iesuits) by the chaire of Moses, doth not vnderstand the doctrine of the Pharises, but the doctrine of Moses Law: For it is all one, as if he had said, All that the Law and Moses say to you. Christ (saith <sup>p</sup> Cassander) commandeth vs to heare the Pharises, yet so, that we must take heede of the Carthusian ad leauen of the Pharises, that is corruptions of their life and doctrine. <sup>q</sup> August. epist. 165. ad Genes. rosum.

But you will say <sup>q</sup> Austin telleth vs, that it should nothing haue hurt the Church, and innocent Christians, if some traitor had crept into that sea. What else haue we shewed all this while, but that the wickednesse of euill Prelates must not make their doctrine, as long as it is true, lesse regarded? Austin, in that Epistle, answers a certaine Donatists letter, who bragged of succession from Donatus the author of that sect: against whose brag he setteth that Catalogue of the Bishops of Rome, amongst whom there was neuer a Donatist; but if there had bene, yet should not that haue prejudiced the Church, or the innocent Christians: as if the doctrine, they held, were not true, because some lewd or hereticall teacher, had sometime bene Bishop of that Citie. <sup>r</sup> We know it was vsuall with the Donatists, to crie out against the true Catholicke Bishops, for their conuersation, which they also slandered: therefore had Austin good reason

to speake, as he did, that no man might be caried away from the truth of their doctrine, by the supposed wickednes of their liues. I haue bene somewhat the longer in this point, because (as I signified) it is the onely prooffe of this controuersie. Now I leaue the consideration of it to all reasonable men, that they bethinke themselves, whether it be not meere simplicitie, or rather wilfull ignorance, to be drawne away from the truth of the Gospell, vpon a pretence of hearing the Church, when there is not a syllable, nor a letter, in the scripture, to tie a man to such blind obedience, whereupon nothing can ensue, but destruction.

*The threats we may gather first out of Saint Luke, when our Saviour saith, Qui vos spernit, me spernit. He that despiseth you, despiseth me. Signifying, that looke what sinne it were, not to heare, but to despise our Saviour Christ himselfe, that we should account it the same, to despise, and not to giue eare, and credit, to the Catholicke Church. Insinuating thereby, that the like punishment is to be expected, for the said contempt. Secondly, in Saint Mathew, the same our Saviour expressely saith; Si Ecclesiam non audierit, sit tibi sicut Ethnicus & publicanus, If he will not heare the Church, let him be to thee like an Ethnick and a Publican. Finally, in Saint Marke, after he had giuen charge and commission to preach the Gospell to euerie creature, he pronounceth this threat to those that will not beleene, saying: Qui non crediderit, condemnabitur, He that will not beleene, shall be condemned.*

A.D. 58.

Luc. 10.

Matth. 18.

Mark. 16.

This is the last point in your Assumption, and thus it is to be concluded.

A.W.

*He, that despiseth our Saviour, that is to be accounted as an heathen or Publican, that shall be condemned, is greatly threatened in Scripture.*

*But he that will not heare the Church, and doe in all things according to the saying thereof, despiseth our Saviour, &c.*

*Therefore he that will not heare the Church, and doe in all things according to the saying thereof, is greatly threatened in Scripture.*



To the as-  
sumption.  
[Luc. 10. 16.]

[Luc. 10. 10, 11]

[Act. 13. 51]

x Gloss. interl.  
ad Luc. 10.

I denie your Minor: and will answer to the severall proofes of it. To<sup>t</sup> the first, whereof I shall need to say little, because I spake sufficiently of the former part of that text, at the third point. The summe is, that this threatning (as the warrant) is not vttered, in respect of any Church, or companie, but of severall teachers, and preachers; and therefore, if we may not conclude from hence, that he, which heareth not euery minister, and doth in all things according to his saying, is guiltie of these crimes; no more is he, that performeth not the like dutie to a cōpany of Pastors or bishops assembled together. Secondly, if it were spokē of the Church, yet were not any man to be held faulty in such a measure, but he onely, that refuseth the ministerie of the Gospell, and embraceth not the doctrine thereof, as the onely way of saluation. Therefore said our Saujour in the same chapter and matter: *Into what soeuer Citie ye shall enter, if they will not receiue you, go your waies out into the streets of the same, and say, euen the verie dust, which cleaueth on vs of your Citie, we wipe off against you.* So did<sup>u</sup> the Apostles against the Iewes of Antioch in Pisidia, for their contempt of the Gospell. *They shooke off the dust of their feet against them.* Thus (as I signified before,) <sup>x</sup> your glossie vnderstandeth it: *He that despiseth you, so that he will not beleene in Christ.* Is it all one to despise a man, and not to assent to the truth of whatsoeuer he speaketh? This may proceed, and doth ordinarily, from an error of iudgement; that commeth alwaies from a resolute determination of the will. Thirdly, as hearing, so despising must be vnderstood, not simply but when the parties to be heard or despised, preach the truth of Iesus Christ, according to his word. For there is no commandement, as I shewed in handling of the last point, that bindeth vs any farther to obedience, or makes vs liable to punishment, then the things deliuered are agreeable to the word of God: vnlesse we do against our conscience. Therefore your speech of *your Catholicke Church*, is but idle, there being no speech, nor thought of it in this place, but onely a charge to heare the Apostles simply, because they could not erre: other teachers iointly, or severally, though the latter be properly intended, so farre forth, as they speake agreeably to the  
Scrip-

Scriptures, and so do not erre.

First, I say<sup>y</sup> this place is not to purpose, because it speaketh of a man already in the Church, a beleuer by profession: whereas your question is of him, that is no Christian, but to be made a beleuer by giuing credit to that, which shall be preached to him. That it is to be vnderstood of beleuers onely, the text it selfe speaketh. *If thy brother:* <sup>z</sup> *If any man that is called a brother. Thy brother: that is a Christian* (saith <sup>a</sup> Theophylact) *For our Lord hath appointed no such course to be taken* (saith <sup>b</sup> Chrysostome) *with them, that are out of the Church. But this is meant of him, that vnder the name of a beleuer* (saith <sup>c</sup> Ierome) *plaineth the Insidell. A brother* (saith <sup>d</sup> Iansenius) *is here vnderstood not to be euery neighbour, or euery man, but he, that is a Christian of the same religion with vs.* His reasons are, first, because our Sauiour saith, *Tell the Church; but the Church hath nothing to doe, in such cases, with those that are not members of it: What haue I to do* (saith <sup>e</sup> Paul) *to iudge them, that are without?* Secondly, because an Heathen and Publican are already out of the Church, and so the censure here appointed cannot concerne them.

<sup>y</sup> Mat. 18. 17.

<sup>z</sup> 1. Cor. 5. 11.

<sup>a</sup> Theophyl. ad

Mat. 18.

<sup>b</sup> Chrysost. in

Mat. hom. 62.

<sup>c</sup> Hieron. ad

Mat. 18.

<sup>d</sup> Iansen. harn.

cap. 72.

<sup>e</sup> 1. Cor. 5. 12.

Secondly, by *not hearing the Church*, our Sauiour doth not meane, not beleeuing all points of doctrine, the Church delivereth, (of which there was no occasion for him to speake, at that time) but refusing to be ordered by the Church, and despising the admonition thereof. So is *hearing* and *not hearing* there to be vnderstood. *If he heare thee: what is that?* If he beleue the doctrine thou teachest? No such matter. But if he take thy admonition in good part, and accordingly reforme himselfe. So afterwards: *If he refuse to heare the witnesses.* This refusall hath a kinde of contempt ioyned with it. *If he contemne the Church*, saith <sup>f</sup> Cyprian. *Despising the commandement of his prelate: saith* <sup>g</sup> *Lyra.*

<sup>f</sup> Cyprian. epist.

76. ad Mag-

num. 5. 1.

<sup>g</sup> Lyra. ad

Math. 18.

Thirdly, by *Church*, no man in this place can reasonably vnderstand a generall Councell, either without, or with the Pope. For questionlesse our Sauiour would neuer speak so obscurely to the Iewes, for whom it was impossible to vnderstand his meaning, and whom that matter did not concerne. But he speaketh either of the gouernours of seuerall Churches, or of



Rhem. test. in  
the marginall  
notes Mat. 18.  
h Chrysost. in  
Mat. hom. 62.  
i Theophylact.  
ad Mat. 18.  
k Bellar de  
Pontif. Rom.  
lib. 1. cap. 6.  
l De verbo Dei.  
lib. 3. cap. 5.  
m Ians. harm.  
cap. 72.

n Gloss. interl.  
ibi.  
o Hieron. ad  
Mat. cap. 18.

the congregatiōs & gouernors, which are properly the Church in those places where they liue. In the former sense do<sup>h</sup> Chrysostome and<sup>i</sup> Theophylact take it, and your Rhemists by Chrysostomes authority: *Tell the Prelates and gouernours. Tell them* (saith k Bellarmine) *that are publicke persons in the Church.* And in another place: *Euery mans Prelate, or a companie of Prelates is meant.* The latter opinion your<sup>m</sup> Bishop Iansenius maintaines: *He saith, tell the Church, not tell the Bishops and gouernours of the Church, though they especially are to be told, & the Church is not to be told, but in their presence: as a company of beleeuers, is not to be called a Church, if the gouernours thereof be not present. He saith, tell the Church, that he may reuerence the agreement of the multitude.* <sup>n</sup> *That the reproofe by many may correct him.* To this purpose<sup>o</sup> Ierome saith, *It must be told to many.* And therefore if any man thinke, that by telling the Church, it is meant we should tell the Pope: besides the absurdity of the interpretation, the Pope being but one, and *the Church* (by your owne definition) *a Company*, both our Sauour Christs course is peruerted, *Tell him alone, the with one or two witnesses; & lastly, tel one againe: & Iansenius, & Ierom are professedly against him.*

Fourthly, it may be, that by *the Church* our Sauour vnderstandeth, according to the custome of the Iewes in those daies, not any assemblie of the Cleargie, about Church causes, but generally the Councell of the Elders, which had power to end diuers matters betwixt parties of their owne nation. After which  
p 1. Cor. 6. 4. 5. example P the Apostle willet the Corinthians to appoint Iudges amongst themselves, that they might not dishonor God, & the professiō of christianity, *by going to law one with another vnder infidels.* If this course take not effect, then, saith our Sauour, *deale with him as thou wouldest & mightst deale with an heathen, or Publican, by following the Law against him in what Court thou thinkest best for thy aduantage.* And this exposition (as farre as I can yet see) seemeth agreeable to the text it selfe, & the purpose of our Sauour, who seemeth to speake onely or especially of priuat abuses and quarrels: as might be shewed by diuers reasons, and in part hath bene by<sup>r</sup> a learned writer, to whom I referre the Reader in this point.

r Bilson. perpet.  
gouern. cap. 4.  
pag. 29. &c.

Fifthly, it is more then manifest, that our Sauour speaketh not of hearing, or not hearing the word, but of some quarell, or full action at the most: which also is to be determined or corrected in each seuerall congregatiō: as the testimonies of <sup>¶ Vbi supra.</sup> Chrysostome, Theophylact, Iansenius and Bellarmine declare. Tell the Church, not the vniuersall Church spread ouer the face of the earth; but that particular Church, in which euery man liueth, and to which he is subiect, saith <sup>¶ Luc. Brugenf.</sup> Lucas of Bruges. There is "a treatise <sup>ad Math. 18.</sup> that goes vnder Cyprians name, wherein the author out of this place concludeth, that euery man must seeke to his owne Bishop. <sup>¶ De 12. abus. secul. cap. 10.</sup> All these things considered, let euery one iudge, whether this peece of scripture be fitly applied by you to proue that we must beleene without doubting, whatsoever the Church delinereth. But I wil propound the reason, that all men may vnderstand, and consider it.

*If he that being proceeded withall first by admonition of one man alone, then by the like with one or two witnesses, lastly by the gouerners of the Church concerning some quarrell or matter of fact, will not obey the voyce of the Church, must be to vs as an heathen or a Publican: then whosoener wil not beleene whatsoever the Church teacheth, is greatly threatened in the Scripture.*

*But he that being so proceeded against, in such a matter, will not obey, is so to be accounted of.*

*Therefore he that will not beleene whatsoever the Church teacheth, is greatly threatened in the Scripture.*

I haue framed this Syllogisme, as euery man may see, with the greatest aduantage that can reasonably be taken by this place to your purpose; whereas I needed not haue allowed the interpretation, on which the reason is grounded. Al which notwithstanding, who discerneth not the weaknesse of the consequence in the proposition? What if such a man be so to be accounted of? doth it follow therupon, that euery one who beleueth not the Church in all points, is threatened? First, vnlesse the same course of proceeding be held, why should the partie be threatened, because where such a course is taken, there a man is to be so reckoned of? Secondly, how doth it follow, that if in iudge-



ment concerning a matter of fact, the Church must be hearkened to for reformation, then in all matters whatsoever, it is absolutely to be heard by all men? Such are your proofes in points of greatest importance.

x Mark. 16. 16.  
Chap. 4. sect. 2  
y Mat. 28. 19.

z Luc. Brugen.  
ad Marc. 16.

a Iren. lib. 3.  
cap. 1.

I refer the Reader to that which I answered before, concerning <sup>x</sup>this place; to which I adde vpon the present occasion, that your Sauour sending forth his Ministers to preach the Gospell, chargeth them to square their doctrine according to those things which they had receiued in commission from him: <sup>z</sup>therefore are they no farther to be obeyed, then their preaching is warrantable for the particulars out of our Sauours instructions given them; which the Apostles directed by Gods spirit, truly and faithfully deliuered, first *by word of mouth, and after by writing, to be the pillar* (as <sup>a</sup>Irenæus saith) *and foundation of our faith.* And if this place conuey any such authoritie to the Church, it giueth the same to euery seuerall teacher, as it did to euery one of the Apostles seuerally; and so euery priest secular or regular, must be heard and beleueed whatsoever he teach.

A.D. 5. 9.

*Thus you see our Sauour Christ hath promised to his Church the continuall presence of himselfe and of his holy Spirit, to teach that companie all truth. Whereof followeth, that it is infallibly taught all truth. Moreover, he hath giuen charge and commission to that Church to teach vs, and hath warranted and commaunded vs, in all points to heare and do according to the saying of this Church: which proueth, that it appertaineth to this church to instruct vs in all points of faith, and that we ought to learne of it, in all matters of religion, what is the infallible truth: and consequently, that the doctrine of this Church is the rule of faith.*

A.W.

Neither we nor you can see any such thing, if we looke no farther then the holy Ghost directeth vs: who assureth vs of no more but that the Apostles should be so instructed and guided, that they should not erre in their teaching, either by word of mouth or by writing, by reason of ignorance, or any other peruerse affection; and that all the childre of God shall be so taught and protected, that they shall neuer fall away from saluation by Christ. As for your Church or certaine companie, that is, your Cleargie and Pope assembled in a generall Councell, neither those

those places of Scripture you haue brought, nor any other you can bring, once make mention of any such promise to them. Therefore haue we no warrant to heare and doe in all points according to the saying of any Church, (not onely not of yours) but so far as that Church teacheth according to the doctrine of our Sauour Christ in the Scripture, which is the rule of faith.

*Worthily therefore doth S. Paul call this Church columnam &c* A. D. §. 10. *firmamentū veritatis, the pillar and ground of truth. Worthily also* 1. Tim. 3. *saith S. Austin: Scripturarum à nobis tenetur veritas, cum id fa-* Lib. 1. cōt. Cres- *cimus, quod vniuersæ placet Ecclesiæ, quam earundem Scrip-* con. cap. 33. *turarum commendat autoritas: vt quoniam Scriptura sancta fallere non potest, quisquis falli metuit huius obscuritate quæ-* *stionis, Ecclesiam de illa consulat, quam sine vlla ambiguitate, Scriptura sancta demonstrat. The truth of the Scriptures is hold-* *den of vs, when we do that which pleaseth the vniuersall or whole Church, the which is commended by the authoritie of the Scriptures* *themselves; that because the holy Scripture cannot deceiue, who so-* *euer feareth to be deceiued with the obscuritie of this question, let* *him require the iudgement of the Church, which without any am-* *biguities, the holy Scripture doth demonstrate: by which words he* *sheweth plainly, that the sentence of the Church is of infallible and* *undoubted truth, and that the way not to be deceiued in an obscure* *question, is to aske and follow the iudgement of the Church. Where-* *fore worthily also do we all say, Credo Ecclesiam Catholicam: I* *beleene the Catholicke Church: and worthily also may I conclude,* *that neither Scripture alone, nor naturall wit and learning, nor pri-* *uate spirit, nor any other thing, but onely the teaching of the true* *Church of Christ, is that ordinarie meanes which Almighty God* *hath provided, whereby all men may learne that one, infallible, entire* *faith, which I proued to be necessarie to saluation.*

<sup>b</sup> Saint Paul doth worthily call the Church, *the pillar and* A. W. *ground of truth: but not (as you would haue vs beleene) because* b 1. Tim. 3. 15. *it is the rule of faith. The Greeke Scholiast taketh that speech* c Oecumen. ad *of the Apostle to be vttered by way of comparison, betwixt the* 1. Tim. 3. 15. d *Church of Christ and the Iewish Temple. Not as the Iewish* Chrysost. *Temple (saith Oecumenius) but the pillar and ground of truth:* for



for the Temple was the ground of the shadowes of the truth. Out of which we may gather, that as the Iewish synagogue was the pillar and ground of those shadowes of the truth: so is the Church of Christ the pillar and ground of the truth it selfe. But that synagogue was not the rule of faith in that point; because whatsoeuer it taught, was to be held for infallible truth; but for that<sup>d</sup> to it were committed the oracles of God, and the knowledge and vse of those ceremonies: so hath the Church of Christ the truth of doctrine in the scripture, and the exercises of Gods worship and religion. Therefore is it called the pillar and ground of it, because it constantly maintaineth that truth, preaching and professing it, in despight of all the practises and power of Satan, and tyrants of the world. *As the thighs* (saith<sup>e</sup> an ancient writer) *sustaine and beare up the weight of the whole bodie: so also the Apostles like pillars, valiantly carry the vniuersall Church of Christians ouer the whole world; being for the value of their innuincible courage and stedfastnesse of their holy purpose, called marble pillars.* And a litle after: *They preached the Gospell with such wisdom and constancie, that as if they had bene of marble or adamant, they were afraid of no violence nor aduersitie, but always continuing firme and innuincible against all the forces of men and diuels, shining as it were in the darke, by that light of their wisdom, by preaching, admonishing, teaching and glistering with miracles, at the last they most happily became conquerors.* To this effect speake<sup>f</sup> your Glosses: *The ground of the truth of the Gospell, which the Church constantly maintained euen in the greatest persecutions. Well upholding the truth in it self* (saith<sup>g</sup> another Glosse.)<sup>h</sup> *That it may not fall to the ground, though it be afflicted,* saith<sup>i</sup> Lombard. But let vs bring your reason into due frame.

<sup>d</sup> Rom. 3. 2.

<sup>e</sup> Philo episc.  
Carpath. in  
Cantic cap. 4.  
circa ann. 410.

<sup>f</sup> Lysa ad 1.  
Tim. cap. 3.

<sup>g</sup> Glos. ordin.  
ibi.

<sup>h</sup> Ne corruiat.  
<sup>i</sup> Lombard. ibi.

*The pillar and ground of truth is the rule of faith.*

*The Church is the pillar and ground of truth.*

*Therefore the Church is the rule of faith.*

To the proposition.

Your proposition or maior is false, vnlesse you restraine it, as I haue often said, to the truth; and then it is so far the rule of faith, as it is the pillar and ground of truth. Whatsoeuer it holdeth truly, according to the scripture, is the rule of faith for those points: not because of the Churches authoritie, but for the truth  
of

of the doctrine. Yet may it easily come to passe, that a Church maintaining the generall truth of the Gospell, and all particulars necessary to saluation, may faile in many other points of great importance, and for all that, continue both a true Church, and the pillar and ground of truth, though not the rule of faith.

To the Assumption.

Your minor also (as you vnderstand it) is vnttrue. First because the Apostle speaketh not of any such companie as you imagine, Pope, Bishop, Councell; but either of the Church of Ephesus, in which Timothy, to whom he writeth, then abode; or indefinitely of any and euery Church whatsoeuer, where the true Religion of our Sauour is or shall be professed, according to the Gospell. If Timothy were (as you will not denie) Bishop of Ephesus, then it is apparent, that the Apostle calleth the Church of Ephesus, wherein Timothy liued, taught and gouerned, *the pillar and ground of truth*: yet was it not the rule of faith; for then had the rule of faith perished long since with that Church of Ephesus. If he speake to him as to an Euangelist, who was to follow him from place to place, and to establish the Churches which the Apostle had planted, then must euery one of those Churches, wherein Timothy was to behaue himselfe, as he had done in Ephesus, be vnderstood to be *the pillar and ground of truth*: and yet neither any, nor all of them were the rule of faith, which else must haue bene lost with them. What remains then? Shall we expound it of all beleeuers in generall? I grant it reacheth to all the faithfull: but as to them considered in their seuerall Churches, because among them so disposed of, was Timothy to performe that dutie which the Apostle there enioyneth him. But let vs so conceiue of the Church. What shall it auaille you, or endamage vs? All beleeuers are not the companie you pleade for, but ouely the Pope and your Bishops, whom you would haue taken for the rule of faith.

Secondly, I denie your minor, in respect of the sense you giue of those words, *the pillar and ground of truth*. For you so vnderstand them, as if the truth of God depended vpon the verdict of the Church, so that nothing may be held for truth, but what the Church deliuereth for such; and whatsoeuer she so



k Iren. lib. 3.  
cap. 1.

l Cap. 11.

m Chrysost. ad  
1. Tim. hom. 11.

n Hieron. ibi.

o Thom. ad 1.  
Tim. cap. 3.  
lect. 3.

p Caiet. ad 1.  
Tim. 3.

q Thomas ubi  
supra.

r August. cont.  
Crescon. Lib. 1:  
cap. 33.

propoundeth, must so be receiued vpon paine of certaine damnation. How contrary are you in this interpretation and doctrine to the auncient fathers? *The Apostles* (saith<sup>k</sup> Irenæus) *left vs the Scriptures to be the pillar and ground of our faith.* Nay (say you) they left vs the Church to be the pillar and ground of the Scriptures. *The Gospell and spirit of life* (saith<sup>l</sup> the same father in the same booke) *is the pillar and ground of the Church.* Nay, by your leaue (reply you) the Church is the pillar and ground of the Gospell. But<sup>m</sup> Chrysostome handling this place of the Apostle, is not afraid to affirme, that *the truth is the pillar and ground of the Church*: not as if he would denie that which the Apostle saith: for the Church indeed is the vpholder of the truth; but to shew, that although the Church maintaine and auow the truth, yet it is built and founded vpon the truth, which (as<sup>n</sup> Ierome saith) *upholds the building.* Therefore to make short, whē the Apostle saith, that *the Church is the pillar and ground of truth*: his meaning is, that amongst Christians, and among no other sort of men, the truth is to be found; and amongst, and by them it is constantly and worthily maintained. *The Philosophers indeed* (as<sup>o</sup> Thomas saith) *had a kind of notion of some points thereof, but they had no certaintie: as well because they were corrupted with errors, as for that very few of them are found to haue agreed in the same truth.* But in the Church is certaine knowledge and truth. Which (as<sup>p</sup> Caietan saith) *is upheld aloft in it, because it is auowed, reuerenced and honored aboue all things: and it is so founded in the Church, that out of it, it is not to be found.* This is the reason (as they truly say) why the Church is called a pillar. *q* Thomas addeth that *it is termed the ground in respect of others, because men cannot be confirmed in the truth, but by the sacraments of the Church.*

<sup>r</sup> This testimonie of Austine is alledged by you otherwise, then it was written by him. For whereas he spake of *that which had then already bene resolved of by the whole Church*: you make him speake indefinitely of any thing that pleaseth the Church, turning *iam placuit* into *placet*. But we must vnderstand, that he writing in that place concerning the rebaptizing of heretickes, which question had bene agreed vpon (as

(as he saith <sup>f</sup> in the former chapter) before the hatching of Do- <sup>f cap. 32.</sup>  
natus heresie, saith, that *the iudgement of the Church in that case*  
*is to be held as agreeable to the Scripture.* This might the Reader  
haue seene in his words, if you had not changed the tense in *plac-*  
*et*, and left out *etiam in hac re*, in the beginning of the sentence:  
*The truth of the Scriptures* (saith Austin) *is held by us euen in this*  
*thing.* If you reply farther, that the reason which Austin vseth, is  
generall for all questions whatsoeuer, namely *the authoritie of*  
*the Church, commended by the Scriptures, which cannot erre:* I an-  
swer you, first that we haue seene Austins iudgement directly to  
the contrary, viz. that *whatsoeuer is of necessitie to saluation, is*  
*plainly deliuered in the Scriptures, and that the authoritie of men*  
*without Scripture, is insufficient to propound any doctrine as a mat-*  
*ter of faith:* and therefore if he should write otherwise in this  
place, we might with good reason make question of his autho-  
ritie. Secondly, I answer, that Austine speaketh here of those  
points onely which are not determinable by Scripture, such as  
he taketh the question of rebaptizing heretickes to be, as it ap-  
peareth in the words immediatly before those you alledge, be-  
ing also a peece of the sentence by you omitted. *Although*  
*(saith Austin) there be no example to be brought out of the Scrip-*  
*tures concerning this matter, yet the truth of the same Scriptures*  
*is (euen in this matter) also held by us, when we do that which hath*  
*now alreadie pleased the whole Church, &c.* Now in such cases as  
cannot by Scripture be decided, who would or may be so pre-  
sumptuous, as to withstand or mislike the practise of the church  
in all places? Surely the authoritie of the church is so far com- <sup>1. cor. 11. 16.</sup>  
mended in the Scriptures, that it ought in all things of such na-  
ture to ouerweigh our iudgement, and incline our affection to  
the liking of that which is agreed on by so generall a consent  
of so many churches in all nations. Therefore that which you  
gather out of Austins words, of following the iudgement of the  
church in an obscure question, is to be restrained to such questi-  
ons as cannot be determined by the Scriptures (and those are  
few or none of any importance, of necessitie to saluation none  
at all) or else your consequence will be nothing worth. Au-  
stin saith, that in questions not determinable by Scripture,



we must follow the iudgement of the church. Therefore we must follow it in all obscure questions whatsoever. Austins foundation will not beare your building. Is it a good reason to say, *In cases not provided for by law, custome must beare sway: therefore it must be followed in all cases?* So, and so weakly do you dispute.

It is not enough for you to teach vs new diuinitie, but you will driue vs to learne new Latin too: Cæsar could make men free of Rome, but not words. *Credere Ecclesiam Catholicam*, to beleene the Catholicke Church, in ordinary Latin, is to beleene that *there is a Catholicke Church*. *Credo (esse)* I beleene there is: but you would make the ignorant beleene, that *credo Ecclesiam* and *credo Ecclesia* is all one. For how else can this sentence reasonably depend vpon the former: *We must follow the iudgement of the Church: Therefore worthily also do we all say, Credo Ecclesiam Catholicam?* What can you meane by this, but *I beleene*, that is, *I giue credit to the Catholick Church: that is, I beleene that to be true which the Catholicke Church teacheth?* But the article of the Creed hath no such sense, as it may appeare by the other that follow, all being alike in respect of our beleefe. *I beleene the communion of Saints, the forgiuenesse of sinnes, the resurrection of the bodie, and life euerlasting:* To which of these foure do we giue any such credit? But we beleene that there is a Church of Christ, to which all these priuiledges belong. He that translated Epiphanius into Latin, more curiously then truly made a difference betwixt beleeuing the church and the other articles. *We beleene (saith he) one holy Catholicke and Apostolicke Church, we confesse one baptism for the forgiuenesse of sinnes, and looke for the resurrection of the dead, and the life of the world to come.* But the Greeke which Epiph. reciteth out of the Nicene creed, is alike in all the articles, *\*in the Church, in the baptism of repentance, in the resurrection of the dead.* And y<sup>e</sup> Paschasius doubteth not to say, that *the ignorance of some drew the preposition \*in from the former sentence concerning beleefe in the holy Ghost, into the article of the church: yet (as he sheweth) credere Deum, & in Deum, greatly differ. That there is a God, the Apostle saith, the diuel beleueth: but no mā is held to beleene in God, but he that \*religiously puts his*

u Ianus Corua.  
in transl. An-  
chorat. Epiph.  
in extremo.

α εις ουδασιαν  
εις εν βαπτισμα  
y Paschas. diac.  
Rom. Eccles.  
contra Maced.  
lib. 1. cap. 1.

z In prefat. ibi.

a P*ro* in cum  
operauerit.

his trust in him. <sup>b</sup> Cyril also reciteth the articles after the same <sup>b</sup> Cyril. Hierof. cat. 18.  
manner, without any difference in the particulars, yet with *In*, to  
euerie one of them, and in that sense, in which we take them.  
<sup>c</sup> Ruffin (as Paschasius before) denieth that the Creed saith: *In* <sup>c</sup> Ruffin. in sym.  
the holy Church, in the forgiveness of sinnes, in the resurrection of Apost. sect. 35.  
the flesh. Because that were to equall our beleefe of these points,  
with our beleeuing in the Father, the Son, and the holy Ghost.  
But of these articles we are to beleue, that they are true, that  
there is a Church, gathered vnto God, that there is a remission  
of sinnes, that there is a resurrection of the flesh. So doth <sup>d</sup> Au- <sup>d</sup> August. Serm.  
stin (if those Sermons be his) read and vnderstand it. *I beleue* <sup>d</sup> de tempore. 115  
*the Catholike Church &c.* We must beleue, that God will vouch-  
safe the resurrection of bodies, and the forgiveness of sinnes. And  
whereas <sup>e</sup> in an other Sermon, he saith *in the Church*, so doth he <sup>e</sup> Serm. 119.  
also, *in the forgiveness of sinnes*, and the meaning is all one.  
And <sup>f</sup> in a third Sermon he giueth vs this caueat: we must <sup>f</sup> Serm. 131.  
know (saith he) that *we must beleue the Church, not beleue in*  
*the Church*, that is, must beleue there is a Church. So then,  
<sup>g</sup> *To beleue the Catholike Church*, is not to beleue all that the <sup>g</sup> *πιστεύω ἐν τῇ ἐκκλησίᾳ.*  
Church saith (which neither the Greeke nor the Latin will <sup>g</sup> *Credere Ecclesiam.*  
beare) but *to beleue there is a Church*; <sup>g</sup> *πιστεύω ἐν τῇ ἐκκλησίᾳ.* <sup>g</sup> *Credo esse Ecclesiam.*  
*Credo esse Ecclesiam*: which in the phrase of the new Testament,  
for the Greeke, might be <sup>g</sup> *πιστεύω ὅτι ἐστὶν ἡ ἐκκλησία.* Which is <sup>g</sup> *Heb. 11. 6.*  
word for word, *I beleue that there is a Church*. Now if any man  
shall demaund of me, what the meaning of this article is, or what  
we beleue, by beleeuing there is a Church, and what that  
Church is, to which so many gracious promises are made, and of  
which so many glorious things are spokē in the scripture; I will  
indeuor to satisfie him, as briefly as I can with plainnesse. First  
then (leauing the holinesse and catholicknesse of this church  
to be discuffed <sup>h</sup> in due place) I say, that *by beleeuing the Church*, <sup>h</sup> Chap. 15.  
we beleue that there is a company of men called to true faith  
in Iesus Christ, and to the participation of those priuiledges,  
which belong to all the true members of his mysticall bodie,  
some of the principall whereof are recited in the articles fol-  
lowing. But we may not imagine, as the Papists doe, with-  
out any likelihood of true reason, that this company is their



Pope and Bishops assembled in a generall councel, or that they of this companie make one visible congregation, but that they are all one Church in regard of the common meanes of saluation, which they embrace, and their dependance vpon on mysticall head Iesus Christ, of whose bodie they are all members. So that by *Church* in the Creed, we vnderstand such of the elect, as are by faith liuely members of our Sauours bodie, or at the least, are by the baptisme of the spirit and water incorporated into that bodie, howsoever as yet they haue not faith. I denie not that all the elect, euen those, which are yet vnborne, belong to the Church of Christ, but I thinke the Creed doth not stretch so farre, but onely to them, that are actually members of Christ, not to all, that are so in Gods euerlasting predestination. In this sense, namely for the liuing members of Christs bodie, the word *Church* is often vsed in the Scripture.

i Mat. 16. 18. <sup>i</sup> Upon this rocke will I build my Church. <sup>k</sup> The Church, which he  
 k Act. 20. 28. hath purchased with his blood. <sup>l</sup> God hath given Christ ouer all  
 l Eph. 1. 21. 22 things to be the head of the Church, which is his bodie, the fulnesse  
 m & 5. 23. of him, that filleth all in all things. <sup>m</sup> Christ is the head of the  
 Church, and the same is the Sauour of his bodie. So is it taken  
 n vers. 25. 27. in the same chapter diuers times. <sup>n</sup> He is the head of the bodie of  
 29. 32. the Church. Thus doe the ancient writers speake of the  
 o August. de Church. <sup>o</sup> Austin denieth, that he dares take any for the Church  
 bapt. cont. Do- of Christ, but those that are iust, and holy, no though they haue bene  
 nat. lib. 5. cap. 27. baptised: For (as he saith <sup>p</sup> in another place) they that are con-  
 p Cont. Cresc. demned by Christ, are not now in his bodie, which is the Church: be-  
 lib. 2. cap. 21. cause Christ cannot haue members condemned. As for the reprobate  
 q De bapt. cont. (saith <sup>q</sup> the same Author) whether they seeme to be within the  
 Donat. lib. 1. Church, or be apparantly out of it, they are alwaies diuided from  
 cap. 17. the unitie of the Church, which is without spot or wrinkle. The  
 r Clem. Alexan. Church (saith <sup>r</sup> Clement of Alexandria) is the company of the e-  
 Strom. lib. 7. lect. Therefore saith <sup>s</sup> Cyprian, that the unitie of Christ and the  
 s Cyprian. epist. Church is coupled together with indissoluble links. For (as he saith  
 49. Sect. 2. ad elsewhere) the Church that beleueth in Christ, and holds that  
 Cornel. which once it hath receiued, neuer departeth wholly from him: they are  
 r & epist. 55. the Church, that continue in the house of God: but they are not a plan-  
 Sect. 8 ad eund. ting planted by God, who are not seiled with the fastnesse and sound-  
 Cornel. nesse

nesse of wheat, but are scattered like chaffe by the breath of the enemy Sathan. The Church standeth on the right hand (saith <sup>u</sup> Hieron. <sup>140.</sup> Epist. 140. <sup>x</sup> Hieron. ad Ephef. 5. <sup>y</sup> Bernard. in cant. ser. 78. <sup>z</sup> Ioan. de Tur- recremata lib. 4. sum. part. 2. cap. 20) and hath nothing in it, belonging to them, on the left hand. And <sup>a</sup> againe: He that is a sinner, and defiled with any filthinesse, cannot be called one of Christs Church, nor be said to be subiect to Christ. There are many such sayings in the writings of the Fathers, grounded vpon the booke of Canticles; which all men know intreateth of the true church. There is no doubt (saith <sup>y</sup> Bernard vpon the Canticles) but the elect are the Church of God. But the reprobate (as one of your <sup>z</sup> Cardinals saith) are not truly members of the Church. Of many beleeuers purged from their sinnes, there is made one Church, saith <sup>a</sup> Albertus magnus, Thomas his master. <sup>b</sup> Thomas himselfe expounding that place of the Reuelation; In the Temple of my God, saith, that by the temple of God, the Church of the faithfull is vnderstood, which is the speciall temple of God: and to that purpose he alledgeth that of the Apostle: <sup>c</sup> The temple of God is holy, which you are. And in <sup>d</sup> another place he saith, that the mysticall bodie of Christ is the Church. Now the union of this mysticall bodie is spiritual, by which, through faith and charitie, they are united to God, and one to another. As the godly, or they that are holy, are the members of Christ, so the wicked (saith <sup>e</sup> Ambrose) are the members of the Diuell. The congregation of them that beleue aright, is the Church, saith <sup>f</sup> Altissiodorensis. Who can reasonably doubt whether this be the Church spoken of in the Creed, or no?

As for the promises, and commendations giuen to the Church in the Scripture, to what other Church should they appertain? The Dowe, and the perfect one praised in the Canticles, is (as <sup>f</sup> Epiphanius truly saith) the holy spouse and Catholicke Church. Whereas, the Church in the Canticles (saith <sup>g</sup> Auttin) is described to be a garden inclosed, a fountain sealed up, a wel of liuing water &c. I dare not vnderstand this, but of the holy and righteous, not of conuictious men, not of deceiuers, extortioners, vsurers, drunkards, enuious persons, although they haue receiued the same baptisme, but haue not the same charitie, or sanctifying grace. The promises & praises belong either seuerally to euery one of the elect called; as that <sup>h</sup> the gates of hell shall not preuaile against the Church: that

<sup>u</sup> Hieron. <sup>140.</sup> Epist.<sup>x</sup> Hieron. ad

Ephef. 5.

<sup>y</sup> Bernard. in

cant. ser. 78.

<sup>z</sup> Ioan. de Tur-

recremata lib. 4.

sum. part. 2.

cap. 20

<sup>a</sup> Albert. in

Math. cap. 26.

<sup>b</sup> Thomas in

Apoc. cap. 3.

<sup>c</sup> 1. Cor. 3. 17.<sup>d</sup> Thomas ad

Rom. cap. 12,

<sup>e</sup> Ambros. in

Psalm. 35.

<sup>f</sup> Guliel. Altiss.

in sum. lib. 3.

tract. 2. cap. 1.

q. 5.

<sup>g</sup> Epiphanius. ha-

res. 35

<sup>h</sup> August. de

bapt. contra

Donat. lib. 5.

cap. 27.

<sup>i</sup> Mat. 16. 18.<sup>j</sup> Theophyl. ad

cum locum.



i Ephe. 5. 23-25 i *the Church is loved and cherished by Christ her husband & head: or to the congregations, of belecuers, in regard of the elect amongst them. Once this I dare boldly affirme (let any Papist disprove it if he can) that the Church is no where in all the Scripture taken for one companie through the world, in respect of any outward government or dependance: which is the foundation of all your doctrine, touching the Church: but in regard of the common meanes of saluation by faith in Christ. And here I might well make an end of answering to this treatise, because I haue ouerthrowne the maine strength of your discourse, and discovered to all men that will not be wilfully blind, the weaknesse of your reason: but for the better satisfaction of the vnlearned, I will follow you from Chapter to Chapter, that the truth may the more easily be discerned.*

## CHAP. XI.

A. D. *That the Church, whose doctrine must be to vs the rule of faith, must alwayes continue without interruption, from Christ his time, till the worlds end.*

A. W. That there alwayes hath bene, since the beginning of the world (excepting perhaps the time betwixt the fall of our first parents, and their faith in the Messiah) that there is, and alwaies shal be a Church, viz. certaine men that are predestinate to life, and actually belecue in Iesus Christ, it neuer came into any of our minds to be doubted of: that there should be such a companie as you conceipt, all the Papists in the world cannot proue.

A. D. §. 1. *Considering what hath bene proued in the former Chapter, about the infallible authoritie of the doctrine of the true Church: I hope no Christian will deny, but that so long as this Church doth continue, we haue of it a sure pillar and a firme foundation, whereupon we may safely build our beleef. For either a man must deny, that euer our Saviour did make any such promise, gaue such charge and commission, lest any such warrant, set forth such a commandement, or thundred out any such threats, as before is rehearsed: which were to denie the Scriptures, which scriptures are generally receined by all Christians,*

no otherwise then (as they are) the undoubted word of God: or else he must wrest the interpretation thereof, both from that which the words, of themselves, naturally yeeld, and also from the common sense and understanding, either of all, or the most learned, and almost of the unlearned also, of the whole Christian world: or else he shall be forced to confesse that, which, not I, but Saint Paul hath said: *Ecclesia est columna & firmamentum veritatis: the Church is the pillar and ground of truth.* <sup>1 Tim. 3.</sup> Onely it may perchance seeme to some (of those, that doe, at this day oppose themselves against the authority of the Church,) that this was true, for Saint Pauls time, and perhaps for some three, foure, five, or six hundred yeares after: but not to be presumed vpon in latter times, and namely when Luther began his reformation (as they tearme it) or now adaies.

Considering how weake your proofes haue bene, as in the former Chapters, so namely in the last, about the infallible authoritie of the doctrine of the true Church: I hope there is no reasonable man, not only no Christian, that will build his faith and saluation vpon so tottering a pillar, and so slipperie a foundation. But because you seeme to dote so much vpon your last Chapter, I wil once againe be content to examine the substance of it, as it is here repeated by you, with some litle alteration. A.W.

*Either we must denie that our Saniour, hath so promised, charged, warranted, threatned, or we must falsely interpret the scriptures; or else we must grant, that the authoritie of the Church is a sure pillar, and firme foundation, whereupon we may safely build our faith.*

*But we neither may denie that our Saniour hath so promised, charged, warranted, commaunded, threatned, neither may we falsely interpret the Scriptures.*

*Therefore we must grant, that the authoritie of the Church is a sure pillar and firme foundation, whereupon we may safely build our beleefe,*

First in general for your whole syllogisme, if the conclusion you intend, were no other, the that you preted & propoūd, that the Church is the pillar & ground of truth, as S. Paul saith, there would be no question in this matter betwixt vs. For we haue learned To the syl- ]  
logisme.



to acknowledge the truth of all and euerie part of the scripture. But the beginning of this Chapter sheweth, that you meane, by the Churches being the pillar and ground of truth, that we may safely build our beleefe vpon the Churches authority: which, as I prooued in my answer to that Chapter, is no part of the Apostles meaning. In this sense must we take your conclusion.

To the proposition.

Secondly, in particular, I denie your Maion; because your distinction is naught: presuming a necessitie, where there is none. For neither we need to denie that our Sauour hath so promised, charged, warranted, commanded, threatned; neither is there any cause why we should falsely interpret the Scriptures: and yet we haue no reason to grant, that our faith may safely be built vpon the authoritie of the Church. No such thing (as I haue shewed) can follow vpon the words of scripture alledged by you. Therefore we need not denie the promises, charge, warrant, commandement, or threatning of our Sauour, or else grant the Church, such an vnlimited authority. Neither will the true sense of those Scriptures, either enforce or beare any such illation or conclusion, touching the infallible authoritie of the Church:

And whereas you thinke to face out the matter, with naming *the common sense and understanding, either of all, or the most learned, and almost of the vnlearned also of the whole Christian world:* my answer propounding the iudgement of many excellently learned, and ancient writers of those places, prooueth that to be but a vaine popish brag, without all likelihood of truth, especially since you, that <sup>k</sup> spare not to heape vp testimonies of Fathers, when they are needlesse, and <sup>l</sup> to quote their bookes and chapters, sometimes for a bare phrase, alledge not so much as the name of any one author, for the prooofe of your interpretation of twelue seuerall places of scripture.

k Chap. 1.  
l Chap. 14.

Your proffered seruice, in helping vs with this distinction, hath more shew of kindnesse, then good meaning. For it is not brought in, to confirme our answer, but to giue your selfe occasion of vttering that, which you are taught to vrge for prooofe of this question. But we neither need your aide, and haue good cause

cause to suspect your fauours. In a word, your distinction is such as none of vs euer brought, or would bring to answer those places of scripture. We confesse, that whatsoever was promised to the Church in those texts, was promised for continuance to the end of the world: but we say, that the first promise was not concerning the Churches not erring, the three last are particular to the Apostles, at least for such a measure of teaching. But what should I repeat that, which was deliuered in the verie last Chapter? The thing you harpe vpon, though vntunably, is, that your Romish church, or rather the Church of the East & West, were indeed the pillar and ground of truth, for the space of some 600. yeares after Christ, but afterwards fell away from that soundnesse of doctrine, which before it had cleaued vnto. Such a matter there is acknowledged by our Diuines; yet no man saith, either that the Church erred not, in any point, during that time (for all men know it erred in diuers though not fundamentall, if we may gesse by the writings of the learned in those ages) or that the Church hath, or shall want the performance of Christs promise, at any time, for a moment. But what is all this to the matter we haue in hand? Well: Let vs see yet, what you say.

*Against these men I set downe this assertion. The true Church A.D. 52. of Christ (which the forenamed testimonies of Scripture do commend) was, and is to continue, without interruption, till the worlds end. This I prooue: First, out of the verie words of those promises which I cited out of Saint Matthew, and Saint Iohn. For how can Christ our Sauiour, or his holy Spirit, be with his Church, in such sort, as there is promised; to wit till the worlds end, and for euer: and especially, as is said in Saint Matthew: Omnibus diebus vs- Matth. cap. 28. que ad consummationem seculi: All the daies, euen to the end of the world; vnlesse the Church also be all the daies, vntill the end of the world? For if the Church for any time, daies, monthes, or years doe cease to be: Christ cannot for those yeares, moneths, and daies, be truly said, to be with his Church (for he cannot be with that which is not) and consequently he cannot be said, to haue fulfilled his promise, wherein he said, he would be with his Church, all the daies, vntill the end of the world,*



A. W.

in August. in  
Psal. 71.in Bellar. de  
Eccles. milit.  
lib. 3 cap. 7.  
per tot.

The men, against whom you set downe this Assertion, are of your owne making, that you might haue, against whom to shew your valour: once it cannot concerne vs, who acknowledge the continuance of Christs Church, without interruption, till the worlds end. *As long as these times shall run on* (saith <sup>m</sup> Austin) *the Church of God, that is, the bodie of Christ, shall not be wanting upon earth.* This is the Church, spoken of in as many of these testimonies, as are not peculiar to the Apostles, namely the elect, from time to time: not your Romish synagogue, wherein <sup>n</sup> many of the reprobate also are included, and that as members of your congregation, who cannot without dishonour of our Sauour Christ, be accounted parts of his glorious bodie.

The truth of your Assertion needeth no prooffe, and the weaknesse of your prooffe is a disgrace to your Assertion. Christ will be with his Church, at all times whensoever there are any that beleue in him, not onely whilest the Apostles liue: therefore there shall alwaies be some in the world without interruption, that shall beleue in him. This is but a loose consequence: I grant the conclusion, or consequent, that *there shall be a Church alwaies*: but I denie that therefore there shall alwaies be one, because our Sauour promiseth to be with it, whensoever it is. Put case our Sauour had thus spoken; I will be with you, in your persecution, all the daies, even to the end of the world: might a man reasonably conclude from hence, that therefore the Church shall be alwaies persecuted, without any interruption, or ease one day from persecution? Such is your consequence, and as such, insufficient to prooue your Assertion.

A. D. 5. 3.

Matth. 16.

Secondly, I prooue the same, out of an other promise, or prophesie of our Sauour Christ, to his Church, wherein he saith: *Portæ inferni non præualebunt aduersus eam: the gates of hell shall not preuaile against it.* For how was it true, that the gates of hell shall not preuaile, if they haue preuailed so much, as utterly to abolish the Church, or at least, to banish it quite out of the world, for so long a time? Granting therefore (which every Christiā must needs grant) that the prophesies & promises of our Sauour, are alwaies fulfilled, and  
that

that they are unfallibly true; we may not doubt, but that the church hath ever bene since Christ his time, and shal neuer cease to be in the world.

This prooffe is little or nothing better then the former: thus A.W.  
you conclude.

*If Christ have promised, that the gates of hell shal not preuaile against his Church, then it must continue without interruption till the worlds end.*

*But Christ hath promised, that the gates of hell shall not prevaile against it.*

Therefore it must continue without interruption, till the worlds  
end.

I denie the consequence of your maior : first because the Church in this place doth not signifie such a companie of men as you by that name vnderstand; but the congregation of the elect, who by true faith confesse, as Peter did, and being built vpon our Sauour the rocke, shal neuer be removed and perish. And this promise is made not onely to all ioyntly, but to euery one seuerally, as it was to Peter and all the rest of the Apostles.

If there be any (saith <sup>o</sup>Origen) against whom the gates of hell shall <sup>o</sup>Origen in  
preuaile, such a one is neither the rocke vpon which Christ buil- <sup>Mat. cap. 16.</sup>  
deth, nor the Church, which is built by Christ vpon the rocke. <sup>P. En-</sup>  
rie one (saith <sup>t</sup>the same Origen) that is a follower of Christ by <sup>omnis.</sup>  
imitation, is a rocke or stone. But he, against whom the gates of hell <sup>q</sup>Apud Thom.  
preuaile, is neither to be counted a rocke nor the Church, nor part of <sup>in caten. ad</sup>  
the Church, which Christ builds vpon the rocke. Againe, who soeuer <sup>Mat 16.</sup>  
is Christs disciple (saith <sup>t</sup>the same author) is a rocke: but many are <sup>t</sup>Ad Mat. 16.  
called, and few chosen. As if he should haue said, that the Church,  
against which the gates of hell shall not preuaile, is euery one  
of the elect; and that he against whom those gates do preuaile,  
is none of the elect or church, to which that promise of our Sa-  
uiour was made. <sup>t</sup>Theophylact, though he expound the place <sup>t</sup>Theophyl. ad  
of the Church somewhat generally, yet hee doubteth not to <sup>Mat. 16.</sup>  
adde, that euery one of vs also is the church, which is the house of  
God: if therefore we be confirmed in the confession of Christ, the gates  
of hell, that is, sinnes, shall not preuaile against vs. The gates of hell <sup>t</sup>Gloss. ordin.  
(saith <sup>t</sup>your Glosse) are sinnes, threatnings, flatterings, heresies, <sup>ad Mat. 16.</sup>



whereby they that are weake, runne into destruction: who are not to be thought to haue built the house of their profession of beleeuing soundly vpon the rocke, but vpon the sand: that is, to follow Christ with a simple and true intent, but to haue made a shew for some earthly respect. For he that receiueth the faith of Christ with the inward loue of his heart, easily overcometh whatsoeuer outwardly be-

u Lyra ibi.

falleth him. u Lyra saith, that the church here spoken of, consisteth of those persons, in who there is true knowledge & confessio of the faith & truth; & not of any men, in respect of their power or dignity ecclesiasticall or ciuill; because many Princes, Popes, and other inferiour

κ Lucas Bru-  
gen sibi.

Christians, are found to haue made Apostasie from the faith. \* Luke of Bruges, though he will not haue this promise of victorie belong to euery particular member of the church, yet he granteth that enery living member thereof, stedfastly cleauing vnto it, may conceiue good hope of triumphing ouer all Satans forces. I thinke (saith y Hieron. ad  
Mat. 16.

y Hieron. ad  
Mat. 16.

(saith y Hieron.) the gates of hell are vices and sinnes, or surely the doctrines of heretickes, by which men being entised are led to hell. Doth any of these writers expound this place of such a companie as you dreame of? Nay, doth not our Sauour himselfe re- strain it to the elect, and yet apply it to euery one of them? For who beside them, is built vpon the rocke? or which of them in his due time, is not so built? z Ioan. 6. 37. All that the Father giueth me, shall come vnto me: and him that commeth to me, I cast not away. And againe, a Ver. 40. This is the Fathers will that sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

z Ioan. 6. 37.

a Ver. 40.

Secondly, the consequence of your maior is yet more weake, because you misinterprete the text: as if our Sauour meant to promise a perpetual continuance of his Church vpon earth, by saying that the gates of hell shall not preuaile against it. For hereby it must needs be granted, that the gates of hell do preuaile against all such Christians, as by persecution or any violence are taken out of the world. Yea Peter himselfe, and his fellow Apostles, to whom this promise was first made, found not the true performance of it in their owne persons, but were overcome by the gates of hell. Do you magnifie our Sauours promises, that make them faile so notoriously, euen to the Apostles

Apostles themselves? *The gates of hell* (saith<sup>b</sup> Theophylact) are <sup>b</sup> Theophylact  
 temporall persecutors, who endenor to send Christians to hell. He- Mat. 15.  
 retickes also are gates leading to hell. The Church therefore hath  
 preuailed against many heretickes and persecutors. The gates of hell  
 (saith<sup>c</sup> your Glosse) shall not separate the Church from my loue <sup>c</sup> Gloss. interl.  
 and faith. Persecutions of tyrants (saith<sup>d</sup> Lyra) assaults and ten- <sup>d</sup> Lyra ibi.  
 tations of wicked spirits shall not preuaile, by subuersting the Church  
 from the true faith. <sup>e</sup> Brugensis speaketh yet more plainly: The <sup>e</sup> Luc. Brugens.  
 gates of hell shal not preuaile (saith he) so that the Church shal be <sup>ibi.</sup>  
 ouerthrowne, that is, separated from Christ, or <sup>f</sup> fall away from salua- <sup>f</sup> Salute in  
 tion by Christ, or faile of it. The Apostles and other holy Martyrs <sup>Christo excide-  
re, aut frustrari</sup>  
 and Christians, were overcome in regard of their continuance  
 vpon earth; but not separated from Christ: nay rather they are more  
 nearly ioyned to him. It is one thing to say *the Church*, that is,  
 they that truly belecue in Christ, shall by no power of Satan  
 and his instruments, either inward or outward, be seuered from  
 Christ, or faile of saluation by him: another to affirme that there  
 shall alwayes be some on earth that shall belecue and make  
 profession of the Gospell. <sup>g</sup> Bellarmine applies this text one <sup>g</sup> Bellar. de  
 while to the generall Councils approued by the Pope, which <sup>Concil. lib. 2.</sup>  
 (as he saith) by reason of this promise cannot erre, either in beleueing <sup>cap. 2. §. Se-</sup>  
 or in teaching: <sup>h</sup> another while to the vniuersall Church and to <sup>cunda clasis.</sup>  
 the sea of Rome, which absurdly and falsly he maketh *the rocke*, <sup>h</sup> De Pont.  
 upon which the vniuersal Church is built: so that by the Church, <sup>Rom. lib. 1. c. 9.</sup>  
 according to Bellarmine, Rome, or *Peters seate* (as he calleth it) <sup>§. Quinta.</sup>  
 must be meant first and principally, from which at the second  
 hand, the vniuersall Church must haue her perpetuall stabilitie.  
 But what should I stand any longer vpon this place, hauing  
 shewed that the promise is not of the Churches continuance,  
 without interruption, but of the certaintie of their saluation,  
 that belecue truly in our Sauour Christ, and so being built  
 vpon the rocke, cannot be shaken downe or ouerthrowne by  
 any storme.

In this sense I grant the minor: our Sauour hath made a pro-  
 mise, that no one member of his shall perish, though the gates  
 of hell send out and employ all their forces against him. He that  
 confesseth and beleueth with Saint Peter, shall be saued with  
 Saint



Saint Peter. But I denie the minor, according to the sense you make of it, concerning the perpetuall continuance of a certaine companie, without interruption or error: and yet *I beleene the Catholicke Church*; and that at all times there are some true members thereof vpon earth, chosen to life, and iustified by faith in Christ.

A.D. §.4.

Psal. 47.

Dan. 2.

LUC. 1.

A. W.

*Thirdly, I may confirme the same out of other Scriptures, where the perpetuallie of the church is either affirmed or promised: of which kind of testimonies, being very many, I wil onely rehearse some few. Of the Church (if we wil beleene S. Austin his exposition) it is said, Deus fundauit eam in æternum: God hath established it for euer. And of it, signified by the name of the kingdome of Christ, the Prophet Daniel saith: Suscitabit Deus cœli regnum, quod in æternum non dissipabitur: The God of heauen shal raise vp a kingdom, which shal not be broken in peeces for euer. As is also said in S. Luke: Regni eius non erit finis: there shall be no end of his kingdome.*

These few are more then need, for the prooffe of that, wherof no man doubteth; but if they were twice as many, their weight would be too small for the matter you vndertake to proue by them: as it wil appeare by the weighing of them in the ballance of true reason.

*That (say you) which God hath established for euer, so that there shal be no end of it, must alwayes continue without interruption, till the worlds end.*

*But God hath so established the Church, that there shal be no end of it.*

*Therefore the Church must alwayes continue without interruption, till the worlds end.*

To the proposition.

That the Church shall continue in all times and ages, as I haue often said, we grant and maintaine: that such a Church as you fancie to your selues, either shall be alwayes, or euer was in the world, since the Apostles, we viterly denie. Farther, I say your proposition is false: because the continuance of the church dependeth not vpon her being in the world, but vpon her being ioyned to Christ. And if the Church shal remaine euen after this world is ended, and then especially flourish; what folly is it

to thinke it continueth not, vnlesse it be vpon the earth? May I not certainly conclude, that it shall continue after this world, because it is established for euer? How then doe you gather hereupon, that it ceaseth to be, if it be not in this world at all times without interruption? Was not this spoken of the Church of the Iewes also? Is not the like affirmed of the ceremonies? And yet neither of these hath continued, nor did continue without interruption, while they stood, before the time of their abolishing. That the Psalme was written either wholly or principally of Ierusalem, and of the Church of the Iewes belonging thereunto, both the course of it manifestly sheweth, and he that considereth the expositions of it by <sup>m</sup> Hierome and Augustine, and what ado they haue to fit the seuerall verses thereof to the Church of Christ, will easily be perswaded. But what Church meane they, thinke you? Such a companie of men as you talke of? Let <sup>n</sup> Hierome speake. If you would know of him, what that *citie of our God* is: he answereth, that it is *An holy soule*: and by the citizens and householders of it, he vnderstandeth *good actions*. Againe: What is the *Lords holy mountaine*? *The nature of man*, which our Lord tooke vpon him. I might go forward with the rest of the Psalme in like sort, but it is enough that I haue giuen a tast of this exposition. The like difficulties may be obserued in Augustines interpretation; besides the great difference betwixt him and Hierome, in their commentaries vpon this Psalme. Now that the people, and worship of God among the Iewes had the like sayd of them, it may appeare by these places. *Hee hath commaunded his covenant for euer*. *There*, that is, vpon the mountaines of Sion, *the Lord promised his blessing and life for euer*. *The Lord hath chosen Sion, and loved to dwell in it, saying, This is my rest for euer, here will I dwell, for I haue a delight therein*. If then, for all these promises and commendations, the Church and seruice of God be perished from among the Iewes; how can you from this onely conclude, that the Church of Christ shall continue without interruption?

Your minor also is false, vnderstanding by Church (as you do)

Z

To the Assumption.

<sup>1</sup> Psal. 48. 1.

<sup>m</sup> Hieron. & August. ad Psal. 47. per 108.

<sup>n</sup> Hieron. ibi. ad ver. 1.

<sup>o</sup> Anima sancta.

<sup>p</sup> Boni actus.

<sup>q</sup> Assump. dom. homin. corpus.

<sup>r</sup> Psal. 133. 3.

<sup>t</sup> 132. 13. 14.



a certaine companie of men, infallibly taught in all points of faith, and infallibly to be beleued by all men. To the proofes of it I answer, that they are all insufficient; which I will shew in particular. <sup>u</sup> The Psalme (as I haue shewed) belongeth to the citie of Ierusalem, to the Temple and Church of the Iewes. The phrase doth not necessarily require any such continuance, without interruption. <sup>x</sup> The Lord (saith another Psalme) *remembered his covenant for ever*. The Prophet speaketh of the performance of that point of Gods promise to Abraham, which concerned the outward prosperous estate of the Iewes: so it is expounded in the next verse: <sup>y</sup> *The covenant that he made with Abraham, and the oath that he sware to Isaac*: yet did the Lord punish them oftentimes himselfe, and giue them vp into the hands of their enemies, <sup>z</sup> as the history of the Scripture sheweth, from time to time. So speaketh the Prophet <sup>a</sup> Esay also of his kindnesse toward them: *In all their troubles he was troubled, and the Angell of his presence saved them: in his loue and in his mercie he redeemed them, and he bare them, and caried them alwayes continually*; yet was not this without interruption, either in the wildernesse, or in the land of Iewry. Therefore <sup>b</sup> your Glosse expoundeth *for ever, stedfastly*: and <sup>d</sup> another Glosse taketh it as spoken in comparison of the ceremoniall Law: *not for an houre or short time, as (before) the tabernacle of Moses was*: signifying that there was no change in religion to succeed the Gospell of Christ, as the Gospell was to succeed the law of Moses. What is this to continuing without interruption?

<sup>b</sup> Gloss interl.  
ad Psal. 47.  
<sup>c</sup> Stabiliter.  
<sup>d</sup> Gloss ordin.  
<sup>i</sup> ibi.

First I oppose to your bare word, whereby you so peremptorily affirme, that by the name of <sup>e</sup> the kingdome of Christ, the Church is signified, the authoritie of <sup>f</sup> Theodoret, who vnderstandeth it of our Sauours eternall gouernement: *The Prophet sheweth (saith Theodoret) the end of things present, and the kingdome of heauen without end*. And whereas you wil haue his kingdome in this world to be meant, he refuteth that conceit by this reason: *If they stand upon it, that our Sauours former comming is signified by these words, let them shew (saith that ancient Father) that the Romane Empire perished, as soone as our Sauour appeared. And afterward: At his second comming he shall strike the image upon*

<sup>e</sup> Dan. 2. 44.  
<sup>f</sup> Theodoret ad  
Dan. 2. 44.

upon his feete of Iron and clay, &c. and hauing destroyed all king-  
domes, and made them as it were to be forgotten, he shall bestow his  
kingdome vpon them that are worthie of it. The kingdome of Christ  
(saith <sup>g</sup> Lyra) is especially in heauen, where the ciizens are immor- <sup>g Lyra ibi.</sup>  
tall. Hitherto belongeth that in <sup>h</sup> Irenæus, in the argument of a <sup>h Apud Iren. in</sup>  
chapter, that Iohn and Daniel foretold the dissolution & desolation <sup>arg. lib. 5. c. 26</sup>  
of the Romane Empire, which should go before the end of the world,  
and our Sauour Christs euerlasting kingdome. So doth Barradius  
expound <sup>i</sup> that prophecie of Balaam, concerning our Sauours <sup>i Num. 24. 17.</sup>  
destroying of Moab and Sheth: Christ (saith <sup>k</sup> he) shall smite the <sup>k Sebast. Barra.</sup>  
captains of Moab, and destroy all the sonnes of Sheth at the last day <sup>in cōcor. Eman.</sup>  
of iudgement. I doubt not, but in any reasonable mans iudge- <sup>lib. 9. cap. 9.</sup>  
ment, the authoritie of these writers is of weight enough to  
crush your bare affirmation to powder, that, for ought you haue  
said, we may interprete these places of our Sauours kingdome  
in heauen. But that I may answer the place to the full, I grant  
that the prophecie belongeth to the kingdome of Christ, euen  
in respect of this world also; as it is plaine by the time the Pro-  
phet speaketh of, namely the destroying of the kingdomes of  
Syria and Egypt, the remaines of Alexanders conquest. And  
so Theodoret is answered, who grounded his exposition concer-  
ning Christs second coming, vpo a mistaking of Daniels image;  
as if that belonged to the Empire of Rome, which was prophe-  
sied of the Syrian and Egyptian kingdomes. I say then, first, that  
this kingdome of Christ is not any outward state of the true  
Church, which should continue without all maner of interrup-  
tion. For who knoweth not, that diuers heresies haue for a time  
mightily preuailed against the Church outwardly, so that they  
seemed to haue gotten the vpper hand? Who hath not heard,  
that <sup>l</sup> the whole Christian world sometimes wondred at it selfe, that it <sup>l Hieron. dialo.</sup>  
was become an Arian? Was it not almost foure hundred yeares, <sup>contra. Lucifer.</sup>  
before the Church came to be of so great account in the world?  
Is it not prophecied in the <sup>m</sup> Revelation, that she should be for-  
ced to flie into the wilderness for the space of 1260. daies? How <sup>m Apoc. 12. 6</sup>  
then should the outward kingdom of Christ be said to continue  
(simply) without interruption? Some subiects of the kingdome  
might liue scattered here and there; but out of question the



kingdome was not in those times to be found, if we measure it by any outward state. I say therefore secondly, that by the kingdome of Christ in Daniel and Luke, the spirituall government of our Sauour is signified, whereby he ruleth in the hearts of his chosen; so that no force of Satan or his instruments can dispossesse him of this kingdome, but that it shall alwaies continue in dispiht of the gates of hell. This appeareth in that place of  
 n Luk. 2. 32. 33 n Luke more manifestly. For what is the throne of David, what is the house of Iacob, but the elect of God among the Iewes and  
 o Rom. 9. 6. 7 Gentiles? All are not Israel (saith the <sup>o</sup> Apostle) that are of Israel: neither are they all children, because they are the seed of Abraham: but in Isaac shall thy seed be called. The kingdome of Christ is ouer pt he Israel of God, and they are that house of Iacob, of which the Angell speaketh to the virgin Mary, concerning our Sauours kingdome, which shall haue no end.

A.D. 8. 5. Lastly, I might confirme the same with the testimonie of the ancient Fathers, Origen, Saint Chrysostome, S. Bernard, and especially of S. Austin, who disputing against the Donatists, saith thus, rehearsing one of their speeches: Sed illa Ecclesia, quæ fuit omnium gentium, iam non est, periit: That Church, which was of all nations is not now, it is perished. Vnto which their speech, he answereth: O impudentem vocem! Accounting it great impudencie to say, the Church is perished. And in the same place he bringeth in the Church, as speaking personally thus: Quam diu ero in hoc seculo? annuncia mihi propter illos qui dicunt: Fuit, & iam non est: apostatauit, & periit Ecclesia ab omnibus gentibus. Et annunciauit, nec vacua fuit vox ista. Quis annunciauit mihi nisi ipsa via? quando annunciauit? Ecce ego vobiscum sum omnibus diebus vsque ad consummationem seculi. How long shall I be in this world? tell me in regard of them who say, the Church indeed was, but it is not now: it is become apostata, and is perished out of all nations. And he told me, neither was this word in vaine: who told me but the way is selfe? (to wit Christ, who saith, I am the way.) when did he tell? Behold I am with you vntill the end of the world.

A.W. Here is a flourish of names to little purpose, especially since these authors you mentio, agree with vs about the true Church, that consisteth only of the elect, & not (as you teach) of all sorts  
 good

good and bad, elect and reprobate, so they make an outward profession of beleeuing: But Austin condemneth the Donatists of impudencie, for saying that *the Church was in their time perished out of the world*, saue that it remained in a part of Africa amongst them that held with Donatus. So would he crie out against you Papists, if he liued at this day, and heard you complaine, that there is no Church in the world, but only in Rome, & in those countries, which depēd vpon the Church of Rome. *Onely Donatus his part* (as Austin calleth it) *was the Church* <sup>q. August. ad</sup> *with them*: and onely the Popes part is the Church with you. <sup>Psal. 101.</sup> You are not indeed as yet come so farre, as they were, because <sup>concio. 2.</sup> some other countries, besides Italy, are content to be ruled by your Pope: but when it shal please God to leaue that strumper, the Church of Rome destitute of friends (as her wound is vnrrecoverable, and she draweth euerie day nearer and nearer to her end;) then will you take vp the verie same complaint, that the Donatists vsed, and there shall be no Church at all but in <sup>r. August. contra part. Donat.</sup> Rome, or where the Pope shal lurke, in some other corner of the world. We denie not that the Church, to whom our Sauour maketh that promise, shall continue till the end of the world, <sup>Mat. 28. 20.</sup> and we detest Donatus heresie, in affirming, that it was then to be found onely in Africa. But (as I said before) what maketh this for the continuance of such a Church, as you imagine? This rather belongeth to the visibilitie and famousnesse of the Church, whereof in the next chapter.

CHAP. XII.

*That this Church, which must be to vs the rule of faith, as it must alwaies continue, so it must also alwaies be visible.*

A. D.

It is yet to prooue, and alwaies will be, that there is any such Church, as must be to vs the rule of faith: what should we then strue about the continuance and visibilitie thereof? But you must needs be answered, according to the counsell of Salomon, *Lest you be wise in your owne conceit, to the hurt* <sup>Prou. 26.</sup> *of other.*

A. W.



kingdome was not in those times to be found, if we measure it by any outward state. I say therefore secondly, that by the kingdome of Christ in Daniel and Luke, the spirituall government of our Sauour is signified, whereby he ruleth in the hearts of his chosen; so that no force of Satan or his instruments can dispossesse him of this kingdome, but that it shall alwaies continue in dispiht of the gates of hell. This appeareth in that place of  
 n Luk. 2. 32. 33 n Luke more manifestly. For what is the throne of David, what is the house of Iacob, but the elect of God among the Iewes and  
 o Rom. 9. 6. 7 Gentiles? All are not Israel (saith the<sup>e</sup> Apostle) that are of Israel: neither are they all children, because they are the seed of Abraham: but in Isaac shall thy seed be called. The kingdome of Christ is ouer p<sup>t</sup> the Israel of God, and they are that house of Iacob, of which the Angell speaketh to the virgin Mary, concerning our Sauours kingdome, which shall haue no end.

A.D. 8. 5. Lastly, I might confirme the same with the testimonie of the an-  
 In Psal. 101. cient Fathers, Origen, Saint Chrysostome, S. Bernard, and especial-  
 cont. 2. ly of S. Austin, who disputing against the Donatists, saith thus, as re-  
 hearsing one of their speeches: Sed illa Ecclesia, quæ fuit omnium gentium, iam non est, periit: That Church, which was of all nati-  
 ons is not now, it is perished. Vnto which their speech, he answereth: O impudentem vocem! Accounting it great impudencie  
 to say, the Church is perished. And in the same place he bringeth in the Church, as speaking personally thus: Quamdiu ero in hoc se-  
 culo? annuncia mihi propter illos qui dicunt: Fuit, & iam non est: apostatauit, & periit Ecclesia ab omnibus gentibus. Et annunciauit, nec vacua fuit vox ista. Quis annunciauit mihi nisi ipsa via? quando annunciauit? Ecce ego vobiscum sum omnibus diebus vsque ad consummationem seculi. How long shall I be in  
 this world? tell me in regard of them who say, the Church indeed was, but it is not now; it is become apostata, and is perished out of all nations. And he told me, neither was this word in vaine: who told me but the way is selfe? (to wit Christ, who saith, I am the way:) when did he tell? Behold I am with you vntill the end of the world.

A.W. Here is a flourish of names to little purpose, especially since these authors you mentio, agree with vs about the true Church, that consisteth only of the elect, & not (as you teach) of all sorts  
 good

good and bad, elect and reprobate; so they make an outward profession of belceuing: But Austin condemneth the Donatists of impudencie, for saying that *the Church was in their time perished out of the world*, saue that it remained in a part of Africa amongst them that held with Donatus. So would he crie out against you Papists, if he liued at this day, and heard you complaine, that there is no Church in the world, but only in Rome, & in those countries, which depēd vpon the Church of Rome. *Onely Donatus his part* (as <sup>q</sup> Austin calleth it) *was the Church* <sup>q</sup> *August. ad* *with them*: and onely the Popes part is the Church with you. <sup>Psal. 101.</sup> You are not indeed as yet come so farre, as they were, because <sup>concio. 2.</sup> some other countries, besides Italy, are content to be ruled by your Pope: but when it shal please God to leaue that strumper, the Church of Rome destitute of friends (as her wound is vnrrecoverable, and she draweth euerie day nearer and nearer to her end;) <sup>r</sup> then will you take vp the verie same complaint, that <sup>r</sup> *August. contra part. Donat.* the Donatists vsed, and there shall be no Church at all but in Rome, or where the Pope shal lurke, in some other corner of the world. We denie not that the Church, <sup>r</sup> to whom our Sauour maketh that promise, shall continue till the end of the world, <sup>r</sup> *Mat. 28. 20.* and we detest Donatus heresie, in affirming, that it was then to be found onely in Africa. But (as I said before) what maketh this for the continuance of such a Church, as you imagine? This rather belongeth to the visibilitie and famousnesse of the Church, whereof in the next chapter.

CHAP. XII.

*That this Church, which must be to vs the rule of faith, as it must alwaies continue, so it must also alwaies be visible.* A.D.

It is yet to prooue, and alwaies will be, that there is any such Church, as must be to vs the rule of faith: what should we then strue about the continuance and visibilitie thereof? But you must needs be answered, according to the counsell of Salomon, *Lest you be wise in your owne conceit*, to the hurt <sup>r</sup> *Prov. 26. 5.* of other. A.W.



A.D. §. 1.

Now having prooued that the true Church of Christ must alwaies continue, without interruption, till the worlds end: it remaineth that I shew also in what manner it is to continue; to wit, whether it shall alwaies be visible. That is to say, whether, in all ages, it was, and shall be a companie of men, who may be seene, and in some sort, plainely known to be that companie, which men are to beleene, by faith, to be the true Church of Christ: or that it shall be, sometime at least, inuisible; that no man can see those men, nor know them to be that companie, which we must beleene, to be the true Church of Christ.

A. W.

That the Church of Christ must alwaies continue, is a point that needeth no prooffe: that it is to continue without interruption, if we did not beleue already, we should neuer be driuen or perswaded to it by your weake reasons. But (as me thinks, I must be faine to tell you oftner) the continuance of the true Church without interruption makes nothing at all for that imaginarie Church of your deuising, of the visibilitie whereof you intreat in this Chapter. Wherein, first you goe about to propound, and expound the question; then you make a shew of proouing it, according to the conceit, you haue of it. In the propounding of the question, for the readers better vnderstanding, I must let him know, that howsoeuer your words, *shall alwaies be visible*, seeme to tie the question onely to the time hereafter to come, yet your meaning is to enquire, whether the Church of Christ haue not alwaies, since his first comming, and shall not alwaies, till his second comming, be apparent and visible. This is manifest by your exposition, *In all ages it was, and shall be*: and by your proofes, which at the least in your opinion, concerne the whole Church of Christ, euer since his comming in the flesh.

Your exposition rather darkens, then cleares the State of the question. For who would not thinke, by your words, that one part of the controuersie betwixt you and vs, is, whether the men, the companie of whom is the church, may at all times be seene or no; as if we were so voide of sense as to imagine, that men could be at any time (except by miracle) inuisible? Do not your words imply thus much? I pray you consider them

a little with me. *The question is (say you) whether the Church be alwaies a companie of men, that may be seene. If you answer, that I must adde that, which followeth, And in some sort plainly knowen to be that companie: I replie, that your selfe afterward make those two distinct parts of the question, when you expound what is meant by Inuisible, that no man (say you) can see those men, nor know them to be that companie; wherein you may reasonably be thought, first to speake of those mens being seene, and secondly of their being knowen to be such a companie.*

But to make short, and to speake plaine withall; the question of the Churches inuisibleness is double. First whether a man by his bodily sight can discern, who they are, that be members of Christs mysticall bodie or no? that is, who be elect, and who be not. This we say (& herein you agree with vs) is vnpossible: because God doth not reueale this point to men, neither are they able to iudge, who are truly iustified and sanctified, and who are not. Secondly the question is, whether the catholicke Church, spokē off in the Creed, can be discerned by the same bodily sight, or no: we say *it cannot*, because it containeth none but the elect; you say *it can*,<sup>u</sup> because it consisteth of all them that make profession of christian Religion, vnder the absolute gouernment of the Pope of Rome. The onely true meanes to make a full end of this controuersie, is to shew what the Church is, of which the Creed & the Scriptures speak so many, and so glorious matters. This point you haue not once touched, but either ignorantly, or craftily concealed that difference betwixt vs, and alledge that for the definition of the Church, which if it were true, as it is evidently false, yet is but one priuiledge of the Church, and *expresseth not the nature of it*. But let vs leaue these matters, and consider what it is, that according to your former discourse, you are to prooue. Now, that is (say I), that *there alwaies hath bene, since our Saviours coming, is, and shall be, to the end of the world, a companie of men famous, and visible in the world, so that all men, at all times, may discern, that they are the true Church of Iesus Christ*. For (that I may, in part, vse your owne words, as they follow in this chapter)

<sup>u</sup> Bellar. de  
Eccles. milit.  
lib. 3. cap. 2.  
Turrian. de Ec-  
cles. & ordin.  
ministr.



chapter) if at any time it could not be known, then the men, that lived in that time, wanted necessarie meanes, whereby they might attaine to the knowledge of true faith, and consequently, whereby they might come to saluation. Giue me leaue to apply that to all men, which you speake of all times. If there euer were, are, or shall be any men, to whose sight the Church was not so visible, that they might discerne and know it; then those men wanted necessary means whereby they might attaine to saluation: which if it were so (say you) how is it vniuersally true, which is vniuersally said in Scripture, God would haue all men to be saued, and to come to the knowledge of the truth? Do you not perceiue that your reason necessarily requireth to haue it prooued, that the Church is visible, as at all times, so to all men? For if it faile in either of these respects, your consequence will follow, that some men haue wanted necessarie meanes of saluation, and so God would not haue all men saued. Therefore you propound the question verie insufficiently, when you say, *We inquire, whether the Church at any time be inuisible, so that no man can see those men &c.* For though at all times some men may see and know it; yet vnlesse all men, at all times may, you haue prooued nothing to purpose in this whole Treatise.

A.D. §. 2. In which matter my Assertion is, that the Church of Christ (of which the places of Scripture afore cited do speake) must alwaies be visible.

Isa. cap. 61. This I prooue: first by that plaine Prophecie of Isaiahs in the 61. Chapter. (Which Chapter to be understood of our Sauour Christ and his Church, we may gather out of Saint Luke, where our Sauour himselfe citeth some words out of that Chapter, and expoundeth them to be fulfilled in himselfe.) The words of the Prophecie are these. *Fœdus perpetuum feriam eis, & sciatur in gentibus semen eorum: Omnes qui viderint eos, cognoscent illos, quoniam isti sunt semen cui benedixit Dominus: I will make a perpetuall covenant or league with them, and their seede shall be known among Nations: all that shall see them, shall know them, that they are the seede, which our Lord hath blessed. How could he more plainly haue foretolde the visiblenesse of the Church?*

Luc. 4.

Isa. 61.

The

The places of Scripture afore cited speake not all alike: some of them concerne the Apostles onely, and that not onely as they are a companie, but as they are severall teachers authorised by our Saviour Christ, with so high and absolute a commission: some belong to all true christians, as well severally considered one by one, as taken jointly all together. Some appertain to all Ministers, some reach to all professors of the truth of the gospel. How then can you truly say, that *the true Church of Christ (of which the places of Scripture afore recited doe speake) must alwaies be visible?* The Apostles have not bene visible these 1500 yeares. The elect, that is *the Church, built upon a rocke*, neuer was, nor euer shall be visible in this world. All Ministers were not, nor can be visible to all men. All professors neither are the true Church of Christ, nor can by any meanes possible be seene of all mē, as one church, but with the eies of the mind. Particulars are subiect to sense, but vniuersals are discerned onely by vnderstanding. Your assertion then is false: but we will take it, as it is set downe by you, supposing that those places of Scripture speake of the Church in generall. Yet we may not forget that the second point must needs be added, concerning *all men*; and so your assertion must be this, *The true Church of Christ must alwaies be visible, to all men living.*

To make way to your argument out of this prophesie, you go about to prooue that *the Chapter is to be vnderstood, of our x<sup>i</sup> I<sup>sa</sup>i. 61.8. p<sup>i</sup> Saviour Christ & his Church*: your prooofe lieth thus.

*Our Saviour himselfe citeth some words out of that Chapter, & expoundeth them to be fulfilled in himselfe.*

*Therefore that Chapter is to be vnderstood of our Saviour Christ and his Church.*

This consequent doth not follow vpon that Antecedent First because the whole chapter may be written of our Saviour himselfe, and yet not of his Church also. Secondly because some part of it may be of our Saviour, and yet not those words you alledge. For who is he that knoweth not, that one and the same Chapter often times, containeth diuers prophesies, belonging to diuers matters and parties? But though your prooofe be naught, your opinion is true. For those words & that



whole chapter concerne our Sauour, and his Church. Let vs see how you reason.

*If our Sauour promise to make a perpetuall conenant with his Church, and that their seede shall be knowne among nations, and that all that shall see them, shall know them that they are the seed, which our Lord hath blessed, then the Church must alwaies be visible to all men liuing.*

*But our Sauour hath promised to make a perpetuall conenant with his Church, & that their seed shall be knowne among nations, and that all that shall see them, shall know them, that they are the seed which our Lord hath blessed.*

*Therefore the Church must alwaies be visible to all men liuing.*

To the proposition.

γ Apoc. 12. 6.  
2 12. Art. part.  
1. art. 1.

a Gloss. ordin.  
ad Esai. 61.

b Euangelium  
eternum.

c Dof. interl.  
ibi.

d Mat. 5. 18.

I denie the consequence of your Maior: Though our Sauour made such a promise, and indeed hath, and doth daily performe it; yet it doth not follow thereupon, that the Church must alwaies be visible to all men. Shall the promise of our Sauour faile, if the Church at some time be not γ apparent to all men? <sup>a</sup> Take heed we giue not the Atheists of the world occasion to say, that his promise was neuer fulfilled, because the Church was neuer knowne to all men liuing at any one time. The Lord by this prophecie foretelleth the enlarging of the Church amongst the Gentiles, not the visiblenesse of it, at all times, to all men. But the conenant (γ you will say) is perpetuall. True: that is (saith <sup>a</sup> your glossie) not as the old Testament, to which the new hath succeeded; and therefore he expoundeth the perpetuall conenant, to be <sup>b</sup> the eternall Gospell, which shall neuer be abolished for anie other, as the ceremoniall Law was, by the sacrifice of our Sauour Christ. <sup>c</sup> An other of your Glosses calleth it a perpetuall conenant, because it shall be certainly performed, applying to that purpose, the place of Matthew. <sup>d</sup> Heauen and Earth shall passe, but one iot or tittle of the Law shall not passe, till all things be fulfilled. The other clause is as little to your purpose. The Prophet saith not that all men, at all times shall, or may see the Church, but that all, which shall see it, shall know it. Neither is that sight an outward beholding of those men, that are members of the Church, but a discerning spirit given by God

God to them, whom he hath appointed to everlasting life, by faith in Christ. For if we strictly presse the words, who seeth not, that this promise hath failed, since there haue bene many in all ages, yea in our Sauours owne daies, who for all his powerfull miracles, diuine doctrine, and vnspotted conuersation, acknowledged neither his Church nor himselfe? Say not, they might haue done. For that is not the question. The Prophet saith, *All that see them, shall know them*, not *may know them*. <sup>e</sup> Your ordinarie glosse applieth this to <sup>f</sup> the Apostles, <sup>e</sup> *Gloss. ordin.* and their followers, or those that imitate their workes. So doth <sup>f</sup> *Apostolos &* Vatablus expound them, their workes. And <sup>h</sup> Lyra more parti- <sup>e</sup> *corum imita-* cularly sheweth what workes are meant. They (saith Lyra) <sup>g</sup> *Vatablus,* <sup>h</sup> *opera eorum.* shall see them distinguished from other men, by their miraculons and powerfull workes, wherein the Apostles, and other their successors excelled the common people, and yet excell them in many things. Now <sup>h</sup> *Lyra, operibus* the Apostles themselues, for all their many, and strange mira- <sup>i</sup> *miraculosis, &* cles, might haue bene, and had bene vnknownen, I will not say <sup>i</sup> *virtuosis.* to many men, but to many nations, and the farre greatest part of the world, if they had not, <sup>i</sup> according to their commission, <sup>i</sup> *Math. 28. 19.* trauelled from place to place, and so into diuers countries brought the first tidings of themselues. How can it be then, that at all times since the death of the Apostles, the Church hath bene visible to all men, seeing there hath bene neither charge, nor warrant, nor practise of any such vniuersall ministrie? If any man had rather vnderstand this Prophecie of the knowledge, that the vnbeleeuers haue of the Church, the meaning is, that the Lord will bestow such graces of Sanctification vpon his children, that euen their verie enemies, amongst whom they liue, shall be driuen to acknowledge them for the people of God. But what is this to the visiblenesse of the Church, to all men at all times?

Secondly our Sauour hath ordained this his Church to be the light of the world; according as he saith, *Vos estis lux mundi*, <sup>A.D. 53.</sup> *Matth. 5.* you are the light of the world: and to be a rule or meanes, by which all men, at all times, may come to the knowledge of that One, infallible, entire faith, which is necessarie to saluation, as hath bene proued. But how can it be the light of the world, if it selfe



be innuible? (*Nemo accendit lucernam, & ponit eam sub moggio. No man lighteth a candle, and when he hath done, setteth it under a bushell, where it cannot be seene.*) And how can it be a meanes, by which, at all times the infallible truth may be made known, to all sorts of men; if it selfe at any time, could not be known of men? Or if you say, that sometimes it could neither be known it selfe, nor be a meanes, by which the true faith might be made known; then, sub that I pronounced that it is a necessarie meanes, and so necessarie, that without it, according to the ordinarie course, there is not sufficient meanes provided by Almighty God to instruct all men infallibly in all points of faith: Then (I say) men, that liued at that time, wanted necessarie meanes, whereby they might attaine to the knowledge of true faith, and consequently, whereby they might come to saluation. Which if it were so, how is it vniuersally true, which is vniuersally said in Scripture? *Deus vult omnes homines saluos fieri, & ad agnitionem veritatis venire.* God would haue men to be saued, and to come to the knowledge of the truth. For how can he be said, to haue a true will to saue all men, If he haue not, at all times, provided meanes sufficient, whereby, all men may come to the knowledge of true faith, and thereby by degrees, to saluation? Suth especially, he hath power to provide these meanes: and knoweth, that without these means provided, it is vnpossible for men to attaine true faith, and eternall saluation. For knowing it vnpossible, he cannot be said to will it; sith no wise man willet that, which he knoweth perfectly to be altogether vnpossible; and much lesse may Almighty God be said, to will any thing, which is absolutely vnpossible, considering that his wisdom is infinite, and that his will is alwaies soynd with some worke or effect, by which worke or effect, that which he willet, at least, is made possible to be done. VVherefore to verifie that Almighty God would haue all men saued, we must needs say, that he hath provided, for all men, those meanes, which be necessarie, and without which, it is vnpossible for them, to come to the knowledge of true faith, and thereby to saluation: One of which meanes, is a visible Church, of which they must heare and learne the true faith; which is the first, and a necessarie step to saluation. The Church therefore must needs be alwaies visible.

1 Tim. 2.

This

This your second reason is thus to be framed:

*If the Church be not visible to all men, at all times, then it is not ordained by our Saviour to be the light of the world, and a rule or means by which all men at all times may come to faith and salvation.*

*But it is ordained by our Saviour to be such a light, and such a rule or means.*

*Therefore it is visible to all men at all times.*

That I may be the more easily vnderstood by the ordinarie Reader, I wil apply my answer to the course that you haue take in setting downe your reason: where in the first place we haue your minor, and one prooffe of it; another followeth after your proposition, and there shall be examined.

Concerning your Assumption, I say it is false. *The Church is not ordained to be such a light, rule and meanes: To your prooffe touching the light, I answer, with diuers of the auncient, that our Saviour speaketh to, and of the Apostles, not of the Church in succession from time to time. All the Apostles (saith Chrysostome) are the light, to whom he said, Ye are the light of the world. Psal. 138. These were the light of the eyes of the two testaments, the Law and the Gospel. For they by the light of our Lord, enlighten'd for us the old and new testaments. He that reproveth those things that are done secretly, is the light (quoth Theophylact.) For all that maneth any thing manifest, is light. But they (the Apostles) enlighten'd not one nation, but the world. So doth Austin sometimes expound it. So Hierom, Hilary, & Remigius. Lucas Brugensis a learned Papist, not onely applieth this text to the Apostles; but also affords vs a second answer. You are, that is (saith he) you must be, or ought to be the light of the world, that you may carry the light of the Gospel into the world, beset round about with darknesse. And thus in a manner do Austin and Hilary expound it.*

But let vs vnderstand it of all teachers, that they are the light of the world, as indeed they are, in a certaine proportion. What then? Will it follow hereupon, that therefore the Church is at all times visible to all men? The Apostles themselues, whom this doth especially concerne, were not so. For many thousands in the world died, after the generall commission giuen to the

To the Assumption.

Math. 5. 14.

Chrysost. ad

Psalm. 138.

vs m Illuminant

nobis.

Theophyl. ad

Math. 5.

Aug. in Ioan.

tract. 23. &

De Sanctis. ser.

43.

Hierom. ad

Math. 5.

Hilary. apud

Thom. in caten.

ad Math. 5.

Luc. Brugens.

ad Math. 5.

Mark. 16. 15.



1 Bellar. de verb  
Descrip. lib. 3  
cap. 2. ad arg. 3.

u Tert. de cultu  
foemina. cap. 13.

x Bellar. de Ec-  
cles. milit. lib. 3  
cap. 2. §. Atque  
hoc.

y Mat. 5. 15.

z Apoc. 1. 13.  
20. & 2. 5.

Apostles, before it was any way possible for them to take any knowledge of such Preachers, or of the Gospell. Your great Cardinall<sup>r</sup> Bellarmine will needs haue the place expounded, not of the *Apostles doctrine*, but of *their conuersation*: which is not so easie and readie to be knowne as their preaching was. Tertulian applieth it to the behauour of all Christians. *Why hath our Lord* (saith <sup>he</sup>) *compared vs to a light, and a hill, if we shine not in the midst of the darknes, if we hold not up our heads in the middle of them that lie drowned?* But out of question, this holinesse of true Christians, is not alwayes visible to all men, neither can it be-  
long to your Church, the<sup>x</sup> members whereof may be vtterly void of true faith and loue, saue onely in the outward profession. Take it how you will, for doctrine or manners, or both, you are neuer a whit the nearer. If I would presse the words, I could say, that our Sauour requires no more in this place of the light, but that *it giue light* <sup>y</sup> *to all them that are in the house*: that is, to all in the Church, or at the most, to them that are neare neighbours thereunto. For what<sup>z</sup> candle is there so bright, that the light of it can be seene ouer all the world? What though our Sauiour call his Apostles *the light of the world*? doth he meane, that they all ioyntly together considered, as a companie, are so; or that euery one of them (seuerally) is the light of the world? If you will haue it spoken of them as the Church (and else it cannot serue your turne to proue the perpetuall visiblenesse of the Church) I doubt how you will be able to shew, that they were the light of the world. For they did not enlighten the world by any ioynt act of them all together, but by their seuerall preaching in seuerall places. Neither did they perswade men to beleue, because they were such, or such a company; but euery one of them taught the doctrine of the Gospell, and was of himselfe without relation to all, or any of the rest, the light of the world in that part, where it pleased God to blesse his labours, to the begetting of faith. If you say, that euery one of them was the light of the world (as doubtlesse euery one was) then will it not follow, that because the Church is the light of the world, therefore it must be at all times visible to all men. For neuer any one of the Apostles was so; no nor all of them, as I said before, many  
thousands

thousands being taken out of the world, after the Apostles began to preach, ere they could possibly haue any glimpse of such a light. To conclude, the Apostles were, and the Ministers (in some sort) now are the light of the world, because by their preaching, it pleaseth Almighty God to open the eyes of worldly men, that *they may turne from darknes to light, and from the power of Satan to God, that they may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith in Christ*: not as if any, or all these must at all times be visible to all men; but that there may be meanes for the saluation of those whom the Lord (of his infinite loue) hath chosen out of the world, to be heires of his endlesse glory. 2 Act. 26. 18.

By *all men*, we may vnderstand either euery particular man, or *all sorts of men*. If you wold proue that which you vndertake, you must meane euery particular man, as I haue shewed in answering the fifth Chapter; and as it is apparent in this afterward, where you repeate that which before you had deliuered concerning Gods will to haue euery man saued, one and other. But I know not how, in the prooffe of your proposition, you seeme to expound *all men* by *all sorts of men*. How can it be a meanes (say you) by which at all times the infallible truth may be made knowne to all sorts of men, if it selfe at any time could not be knowne of men? In this sense, if I should grant your whole syllogisme, yet would the point in question remaine still vnproued. For the Church may be ordained for the light of the world, and for a rule or means whereby all sorts of men may come to faith and saluation: and yet at no time be visible to euery particular man. To speake more plaine; your proposition may be vnderstood two seuerall ways; first thus, that *all men* shall be taken in the one part of it, namely in the antecedent or former part, for *euery particular man*; in the other for *all sorts of men*. If it be thus vnderstood, I say the consequence is naught. Secondly, those words *All men*, may haue the same signification in both parts of the proposition, yet in two diuers senses. For they may be taken either for *All sorts of men*, and then, as I haue shewed, the syllogisme proueth not that which is in question: or for euery particular man, in which sense onely I allow of the proposition, as true and to the purpose.

Of the proposition.

It



It had bin better therefore that you had spared the prooffe of it,  
*b Math. 5. 15.* especially vnlesse you could haue done it better. *b The light*  
*which is not put vnder a bushel,* is not the church, but the apostles.  
*c Theophyl. ibi.* He teacheth them (saith *c Theophylact*) to endure the trial, and to  
*d Aspectabiles* haue great care of their conuersation, as they<sup>d</sup> on whom al men gaze.  
*erit.* Thinke not therefore (saith our Saniour) that ye shal lie hid in a cor-  
 ner: Ye shal be the light of the world: and therefore see that you liue  
 vnblameably, and become not an offence to other men. Who can ga-  
 ther from hence the consequence of your proposition; If the  
 Church be not visible to all men at all times, it is not ordained by our  
 Saniour to be the light of the world?

Your second prooffe, concerning the rule and meanes, is no  
 lesse insufficient. If the Church at any time could not be knowne  
 of men, (you must needs meane of euery particular man, if you  
 will speake to the purpose) it cannot at all times be a meanes, by  
 which the truth may be knowne to all sorts of men. This is the con-  
 sequence I denied before, either brought by you for a new  
 prooffe, or repeated idly within 3. or 4. lines after it was first de-  
 liuered.

To the proof  
 of the latter  
 part of the  
 assumption,

Here you returne to your minor, and to proue the latter part  
 of it, propound the second time your maine reason, answered  
 at large in the fifth Chapter. It would be tedious, and losse of  
 time and labour, to repeate all that was then said: I wil therefore  
 content my selfe to draw it into forme, as it lieth, and to denie  
 the false propositions, without any more adoe, vnlesse I meete  
 with somewhat by the way, which was not in your former dis-  
 course. Thus you reason.

*If the Church be not ordained by our Saniour, to be a rule or*  
*meanes, by which all men, at all times, may attaine to faith*  
*and saluation; then some men, at some time, haue wanted one*  
*necessary meanes to that purpose.*

*But no man at any time hath wanted any necessary meanes to that*  
*purpose.*

*Therefore the Church is ordained by our Saniour to be a rule or*  
*meanes, by which all men at all times may attaine to faith and*  
*saluation.*

I denie your Assumption; which you endeouour to proue  
 in

in this sort:

*If any man at any time hath wanted any necessary meanes, then it is not vniuersally true, that God hath a true will to haue all men saued, and come to the knowledge of his truth.*

*But it is vniuersally true, that God hath a true will to haue all men saued, and come to the knowledge of his truth.*

*Therefore no man, at any time, hath wanted any necessary meanes.*

Againe I denie your minor, referring the Reader, for the true sense of that Scripture, to my answer in the fift Chapter. The <sup>c1.Tim.2.4</sup> prooffe of your consequence, about which you labor like a man that claps plaister vpon plaister on a sound place, is altogether needlesse, and not worth the examining; saue onely that in the last clause thereof, you confidently harp vpon the former string, which soundeth nothing but the necessitie of a visible Church to saluation. But the Apostle, <sup>f Rom.10.14.</sup> where he sheweth what is of necessitie to faith, neither mentioneth, nor any way implieth a visible Church, but only requireth a sending of some to preach: and that may be from God immediatly, not by succession, <sup>g Gal.1.1.</sup> and by men. Did not our Sauour Christs preaching bring many to faith in him, and so to saluation? Did not Peter <sup>h Act.2.41.</sup> conuert 3000. at one Sermon? Did not the Apostle Paul plant many Churches? Was any of these a visible Church? or did the people to whom they preached, either seeke to them, as to a visible Church, or beleue that they deliuered, because they were sent by a visible Church? It is true, that no man (ordinarily) can beleue, vnlesse he heare; no man can heare, vnlesse there be one to preach to him: no man can preach, vnlesse he be sent. But what is all this to the necessitie of a visible Church? Looke through the whole history of the new Testament, and see how many examples you can finde of any, that were but so much as occasioned to beleue, by the meanes of a visible Church. The same of our Sauours miracles drew many to the hearing of him, not the knowledge of any visible Church. <sup>i Act.10.3.7.</sup> Cornelius a deuout man, and one that feared God, living neare to the places where the Gospell was preached, was not moued by the visible Church, but by a vision from heauen, to send for Peter,



1 Cor. 14. 23.  
25.

that he might heare and beleene. I might shew the like in diuers other examples, that the Apostles were faine seuerally to go from place to place to preach the Gospell, and not to stay, till the fame of *them*, or a visible Church should moue people to enquire after them. I denie not, that <sup>an</sup> occasion may be giuen to men to hearken after the Gospell, by reason of some visible Church, whereof they may by diuers means haue vnderstanding: but, that it is vnpossible for men to come to the knowledge of true faith, and hereby to saluation, without a visible Church; or that a visible Church is alwayes the first step to saluation, though sometimes it may be the first occasion of hearing and beleeuing.

A.D. §.4.

Math. 10.

Luk. 9.

Rom. 10.

Thirdly, if the vniuersall Church of Christ, should for any space of time be inuisible: it should for that space cease to professe outwardly that faith, which in heart it did beleene. For if it did outwardly professe, how should it not by this profession be made visible and knowne? But if the vniuersall Church should for such a time faile to professe the faith, hell gates (contrarie to Christs promise) did mightily preuaile against it. For, were it not a mightie preuailling, that the whole Church should faile in a thing so necessarie to saluation, as we know, outward profession of faith to be necessarie, both by that of our Saniour: Qui negauerit me coram hominibus, ego negabo illum coram Patre meo: He that shall denie me before men, I wil denie him before my Father? And, Qui me erubuerit & sermones meos, hunc Filius hominis erubescet: He that shal be ashamed of me and of my words, him the Sonne of man wil be ashamed of. And by that of S. Paule: Corde creditur ad iusticiam, ore fit confessio ad salutem: With heart we beleene to iustice, with mouth we confesse to saluation. Which place learned men interprete to signifie, that profession of faith is sometimes necessarie to saluation: and they say further, that this sometimes is so oft, as either the glorie of God, or the profite of our neighbour, doth of necessitie require it: the which cases of necessitie do happen vrie often; and great maruell it were (or rather vnpossible) that they should neuer haue happened, for so long a time as the Protestants would haue their Church to haue beene inuisible.

If

*If the vniuersall Church of Christ (say you) should for any space of time be inuisible, it should for that space cease to professe outwardly that faith which in heart it did beleene.*

A.W.

*But it may not for any space cease to professe that faith.*

*Therefore it may not for any space of time be inuisible.*

To omit that fancie, that there is one such vniuersall Church of Christ vpon earth (whereof hereafter, when I come to speake of the Catholicke Church,) I denie the consequence of your proposition. For it is possible, that al the Churches in the world should gloriously professe the true faith, and yet many thousands be vterly ignorant, that there are any such Churches. Was not your Church of Rome (which hath bene famous enough for outward state) altogether vknowne (at the least a long time) in the Indies and America, till within these 100. yeares, or thereabouts? And yet do you aske, *If it did outwardly professe, how it should not by this profession be made visible and knowne?* Hath not the kingdome of China, if we beleue the report of your Iesuites and other Friers, bene a mightie and rich estate many hundred yeares; and yet not heard of till of late, in most parts of Christendome? If you reply, that the Churches must needs be knowne to them, amongst, or neare whom they are: I answer, that this proueth not their visibilitie to *all men at all times*; no nor to them, in the midst of whom they dwell, vnlesse the Churches be setled in some outward peace, that the members thereof may freely shew themselves.

Your minor is false: it may come to passe, that *the Church may cease for a space to make open profession of that faith, which in hart it doth beleue*: else how could<sup>1</sup> Eliah, liuing in the kingdom of Israel, haue bene ignorant, that there were 7000. true worshippers of God in that countrey? Your prooffe is insufficient.

To the Assumption.

1. Reg. 19. 18.

*If it might come to passe (say you) that the Church should cease to professe outwardly, then should the gates of hell mightily preuaile against it, contrary to our Saviours promise.*

*But the gates of hell shal not mightily preuaile against it, contrary to his promise.*

*Therefore it may not come to passe, that the Church should cease so to professe.*



*Mat. 16. 70*  
*71-74.* The consequence of your maior is too weake. Our Sauours promise is neither to the whole Church, considered as a companie ioynntly together, but to euery true beleeuers, as I shewed before; nor concerning outward profession, against which Peter (the head of the Church, as you dreame) grieuouly sinned: but of continuing ioyned to Iesus Christ, as the head, by a true iustifying faith, resting on him for saluation. In which estate Peter alwayes was preferred by our Sauour, though<sup>m</sup> the diuel preuailed against him to the deniall of his Lord and Master, for feare of death. But let vs see your prooffe.

*If outward profession be a thing necessary to saluation, then if the church faile in that, the gates of hell mightily preuaile against it, contrary to our Sauours promise.*

*But outward profession is a thing necessary to saluation. Therefore if the Church faile in outward profession, the gates of hell mightily preuaile against it, contrarie to our Sauours promise.*

To the Assumption.

*I denie your minor. Such outward profession as you meane, is not necessary to saluation.*

For the better clearing whereof, we must a little examine what it is, for a thing to be necessary to saluation; then, what profession may be counted necessary. For the former: that is necessary to the saluation of a man, without which he cannot possibly be saved. Now these things are either simply necessarie, so that the absence of them shuts a man out of heaven; or necessarie onely in some sort. Simply necessarie, on mans part (for in that sense we speake now of things necessarie) are, acknowledgement of sinne, faith in Iesus Christ, and repentance: wherefoeuer any of these is wanting, there is no possibilitie of saluation, so long as they are wanting. Other things there are onely so far necessarie, as that the contempt or neglect of them, bars a man of saluation. Such are the Sacraments and outward profession: both in generall, by becoming a member of some true visible Church, and in particular, by witnessing the truth, as oft as the Lord shall minister iust occasion. Concerning this latter kinde of things necessarie, we are to know that if we truly repent our contempt and neglect of these duties, and

and beleue in Iesus Christ, there is mercie for vs with God, though for want of oportunitie we can neuer come to the performance of them.

Touching the latter point of outward profession, it is (as I signified ere while) of two sorts: either a ioyning of our selues to some Church professing true Religion, or a bearing witness of the truth of God, which we professe. To this latter especially belong the two former places of Scripture alledged by you. To the former, that text which you set in the last place, as it shal appeare by and by. You will aske me perchance, whether of these two, is the profession you speake of. Surely to speake plainly and properly, neither of them. For it is a conceit of your owne deuising, without any authoritie or warrant of Scripture; and namely of those places you bring for prooffe of it: yet may it in some sort be referred to the latter, as being a meanes whereby we may auouch the truth of God, whereof we are professors. So then the answer is, first, that no kinde of outward profession is simply necessary to saluation, as if the absence of it, were in it selfe damnable, though the contempt or neglect of the dutie, not repented of, brings certaine damnation. Secondly, that it is not necessary to saluation, either simply, or in any sort, that a whole Church should at all times make open profession to the world of that Religion which they hold, and secretly practise. This is that outward profession, which is meant in your minor: by which conceit you shut out of heauen all Churches, that is, all assemblies of the faithfull, which at any time haue forborne to cast themselves wilfully into the mouthes of the bloud-thirstie and rauening persecutors, by proclaiming openly their faith in Christ. It is too true, that an over-great zeale of martyrdom eared some men, now and then, farther then they should haue gone, to the endangering and losing of their liues. But it is as true, that our Sauour, his Apostles, and the Churches, from time to time, haue beene carefull to hide themselves from the sight of Tyrants, when the Gospel was persecuted, as farre as their callings, and other occasions would giue them leaue. Indeepe they

*Ignatius ad Rom.*

*Cyprian. de*

*Martyr.*

*1 Cor. 4. 1. 2. 3.*

*2 Cor. 8. 59. & 9.*

*30.*

*Act 8. 1. & 9.*

*24. 25.*



they neuer would (neither is it lawfull) denie the truth of God, or themselues to be professors of it, if they were called in question for it: yet did they conceale, as much as they could, from the persecutors, their times and places of meeting, and also the seuerall members of their Churches. To denie Christ, or the truth of his religion is alwaies damnable, and without repentance, bringeth damnation vnauoidably; not to make publicke profession of religion is not alwaies so; but then onely, when the Lord, by some speciall occasion, according to the generall dutie of a Christian, or a mans particular calling, thrusteth or draweth him forth to giue testimonie to the truth, by maintaining it, or suffering for it. Which your selfe also afterward acknowledge, by the iudgement of the learned, who teach that profession of faith is *sometimes* necessarie to saluation.

- Now for answer to your proofes, I say (as before) that the two former concerne especially, the denying either of religion in generall, or some speciall truth in question, when the Lord, as it were, calleth vs out to professe and auouch it: as he did the
- *Mat. 10. 5.* Apostles ° in that place, by sending them abroad to preach the Gospell. If you (saith our Saviour in effect) or any other minister shall forbear to discharge your duties, by preaching my truth, and maintaining it, if you be called in question for it, I will neuer acknowledge you for mine, in the kingdome of hea-
  - p *Mat. 28. 19.* uen. p The Apostles calling necessarily required preaching of
  - Act. 10. 42.* the word, and for them to haue failed in that dutie, for feare or shame, or otherwise, had bene to denie their Lord and master. Yet were they not so tied to this dutie, that they must needs continue their publicke preaching, in those places, where per-
  - q *Mat. 10. 23.* secution was raised against them, but q they might flee from one Citie to another: and yet not be counted to denie the Lord Iesus. As for the Churches, that were gathered by the Apostles preaching, there is neither charge, nor reason to be shewed why they should bewray themselues to their persecutors, by open practise of religion in the eyes of the world. Indeed the worship of God is not to be neglected, though we cannot performe it without manifest danger of our liues; but there is no
- necessitie

necessitie to worship God publickly, where the truth is persecuted. Therefore did the ancient Christiāns, in such places assemble as secretly as they could, neither leauing the exercises of religion for feare, nor by an inconsiderate zeal, hazarding their own liues. To denie Christ is not to conceale himselfe from persecutors, but being found by them, to renounce his profession: and so is the place ordinarily applied by <sup>r Cyprian. epist. 55. ad Thibar.</sup> Cyprian, the Clergie of Rome, and <sup>Sec. 3.</sup> Tertullian, men enough fauouring martyrdom. Yea <sup>r Cyprian. epist. 30. 31. Cyprian. epist. 55. ad Cornel. sect. 13. Delassus. sect. 14. Ad Nonatian. her. sect. 7. Tertul. in Scor. cap. 10. 11. De fuga in persec. cap. 14. x Theophyl. ad Math. 10. y Luc. Brugen. ibi. z Ians. harm. cap. 55. a Tyra. ad Mat. 10. 33. b Mat. 10. 16.</sup> Tertullian in that verie booke, wherein he labours to prooue, that it is not lawfull for a man to flie in time of persecution: yet aduiseeth men to hold their assemblies for the exercises of religion, in the night time, if they cannot haue them conveniently in the day. <sup>x Theophyl. ad Math. 10. y Luc. Brugen. ibi. z Ians. harm. cap. 55. a Tyra. ad Mat. 10. 33. b Mat. 10. 16.</sup> Theophylact expoundeth this confession and deniall, of acknowledging, or denying Christ to be God. y Brugenis somewhat more particularly, He that denieth me to be his Lord and Sauiour, that he belieueth in me, that he sticketh fast to me, and my doctrine. So doth <sup>r Ians. harm. cap. 55. a Tyra. ad Mat. 10. 33. b Mat. 10. 16.</sup> Iansenius vnderstand it, though he stretch it also to the denying of Christ, by wicked conuersation. The denying of Christs name (saith <sup>a Tyra. ad Mat. 10. 33. b Mat. 10. 16.</sup> Lyra) is alwaies a mortall sinne, Not to confesse or be silent (concerning it) is sometimes a mortall sinne: As if a man be silent, when he is asked of it; If he professe it, being not asked, it is a worke of supererogation. Doth any of these, or any man else, conclude the visibilitie of the Church from these, or the like places of Scripture? No man is to denie our Sauiour, nor to be ashamed of his truth. What then? Therefore must they that beleue in Christ, openly make profession thereof, at all times, without <sup>b any</sup> wisdome of the Serpent, for their owne preservation: or else can they not be saued? A cruell and foolish conceit.

This prooffe is to as little purpose as the former. Confession by mouth is required to saluation: therefore outward profession of faith is at all times necessarie. Who sees not the weaknesse of this consequence? Doth not he confesse with mouth, that ioynes himselfe to some known Church of Christ, and communicates with them (ordinarily) in the outward worship of God: though all the world know not there are any such beleeuers & professors; yea though the people, among whom they liue, be not priue



c D.B.P. a-  
gainst the re-  
formed Ca-  
tholicke, pag.  
677.

d Lombard. &  
Gloss. Ordin.  
interlin. ibi.  
e Dominic.

Sotus ad Rom.  
10.

f Necessarium  
præcepti tem-  
pus.

g Ambros. Ca-  
tharin. ibi.

h Thomas. ibi.  
vid. Thom. 2. 2.

q. 3. art. 2.

i Præcepta af-  
firmatiua obli-  
gant semper, sed  
non ad semper.

k Caietan. ibi.

l Sotus ad  
Rom. 10.

m Thomas. ibi.

n Subditis

to their meetings and profession? There may be occasion for a man, or a Church to manifest themselves vnto the world: and they that in such a time shall faile, can looke for no mercie at the hands of God, without true and earnest repentance. But this prooues not, that therefore the Churches must make such publicke profession, that they may at all times be knownen to all men. To perswade vs of the former (wherein there is no doubt) you tell vs that *Learned men* (autors in the aire, as <sup>c</sup> one of your side saith, in the like case) *interprete this place, to signifie that profession of faith is sometimes necessarie.* Who euer denied it? But doth any learned man say, that therefore the Church must alwaies make such profession? That is the point in question: and of that you are as dumbe as a fish: yea do you not perceiue, that <sup>d</sup> your learned men, refute that conceit? Doth not he, that expoundeth that place of necessitie *at sometimes*, denie that it requireth such necessitie *at all times*? It is necessarie (saith Frier <sup>e</sup> Soto) *for a righteous man, that he may obtaine euermore life, to confesse his faith with his mouth, wheresoener the time & necessarily required by this precept offers it selfe.* Catharin your Bishop speaketh yet more plaine: *Such confession* (namely, that a man confesse with his mouth, that which he beleueth in his heart, as he expounded himselfe a little before) *is not alwaies required, but (as Thomas saith) according to the time and place.* And indeed so Thomas saith, adding withall, that <sup>i</sup> *Affirmatiue commaundements binde at all times, but require not performance at all times.* Your interlinear and ordinarie Glosses, and Lombard restraine it to the time of persecution: or at least, *when the truth is called in question.* Caietan makes this <sup>k</sup> *when more generall, but signifieth, that this confession is not at all times necessarie.*

As for the times, when it is to be held for necessarie, your learned men do somewhat more particularly deliuer the point, then you report it. *Confession of Gods truth* (quoth <sup>l</sup> Sotus, and therein he followeth <sup>m</sup> Thomas) *is necessarie vpon paine of losing saluation, either when it is required by a persecutor of the faith, which confession the martyrs made with their blood: or when it is necessarie for those <sup>n</sup> that belong to our charge, by danger of heresie likely*

likely to ensue: which dutie of confession properly concerneth Prelates, &c. These occasions haue many times bene offered, and accordingly many professors of that truth which wee now maintaine, haue, with the shedding of their blood, giuen testimonie of the Gospell, against the errors and tyrannie of your Antichristian Prelates. Those holy martyrs, who from time to time haue bene butchered by your Synagogue of Sathan, were of the same Church with vs, howsoeuer they saw not the truth of God in many points so clearly as it hath pleased him to reueale it to vs by the ministerie of his seruants in these latter dayes. If they vsed their best discretion and endeouours, to hide themselues (as much as might be) from your furie, they did no more then the light of nature and Scripture warrant, to preserue life, without denying their faith in the Lord Iesus, or refraining to performe true worship to him, though they did it secretly. And thus much of your argument.

o' See Acts & monumets of the Church.

Fourthly if the Church were not visible, we could not fulfill that commaundement of our Saniour, wherein he said: Dic Ecclesie: Tell the Church. For how can wee tell the Church anything, if we cannot tell where to seeke it: neither if we did by chance meete it, could we know it to be the Church?

A.D. 5.5.  
Math. 18.

If the Church (say you) be not visible to al men, at all times, then can we not tell the Church, according to our Saniours commaundement.

A.W.

But we must tell the Church, according to his commaundement.

Therefore the Church must be visible to all men, at all times.

That I may answer directly and plainly to your Syllogisme, I must vnderstand what you meane by Church and we. The Church may signifie in this place, either the whole companie of the faithfull, or seuerally euerie particular congregation, which yet properly is not the Church, but a Church. So may the other word We be taken for All men whatsoeuer, or onely for such as make profession of Religion. Taking Church in

To the Proposition.



the former sense, I denie the consequence of your Maior. We must fulfill that commaundement of our Sauour, though the whole companie of the faithfull be not at all visible. For the charge is not to tell the whole company, but the seuerall Churches whereof we are members. I haue shewed this before: I wil onely put you in mind of a learned Papists exposition, formerly alledged. *We are not willed (saith P Brugenſis) to tell the vniuersall Church spread ouer the earth, but that particular Church, to which euery man is subiect, and wherein he lines.* If by we, you meane none but professors of Religion, as our Sauour Christ doth, and as Brugenſis, and all other interpreters vnderstand it; then howsoeuer you take the Church for the whole companie, or the seuerall congregations, I denie your consequence in that respect also. The faithfull may tell their particular Churches, whereof they are members, though the Church be not visible to all men, at all times. It is enough if euery man know his owne Church, to which he belongeth, though he know not of any other in the world.

p Luc. Brugenſ.  
ad Mat. 18. 17  
q Cui conuinit  
& subiect &c.

r See Chap. 10  
sect. 8.

To the As-  
sumption.

Your minor is viterly false, if (as you must needs do, according to that you intend) you meane either *all men*, or *the whole Church*. For as I said before, our Sauours charge is neither to all men, but only to Professors of Religion: nor concerning the whole Church, but particular congregations. And so your fourth reason proouing the visibilitie of the Church, at all times to all men, by our Sauours commaundement, to *tell the Church*, is of as small force as the former. It is sufficient, as I noted ere while, for the fulfilling of this charge, that euerie man know the Church, of which himselfe is a member, and which he is to tell: and in this sort the Churches are alwayes visible.

A.D. 4.6.

*Fifty, it is certaine, that once the true Church of Christ was visible, so wit, when it first began in Ierusalem, in the Apostles and Disciples of our Sauour Christ, and that companie, which by their preaching was conuerted to the faith. But there can no reason be shewed, why it should be visible then, and not now. If it were needfull*

to be visible then, because otherwise it could not be a Church, that is, A Societic of men lincked together, in the profession of one faith: in the vse of the same Sacraments: vnder the gouernment of lawfull Pastours: for the same reason, it must needs be visible now; because, (as in the last Chapter is prooued) there must be a Church now: and therefore it must be a societic of men, professing the same faith: vsing the same Sacraments: liuing vnder the gouernment of lawfull Pastours. For all this pertaineth to the verie essence of the Church.

If also it were needfull to be visible then, that those offices and functions, which must be done in the Church, might be wel performed: to wit, as there were in the Church some Pastors, & some sheepe, (as Saint Gregory Nazianzene saith) some to command, some to obey: some to teach, some to be taught: some to feed the flocke of Christ, some to be fed: so (that euerie one of these, might doe what pertained properly to his dutie;) it was needfull, that the Pastors must know their sheepe, and the sheepe their Pastours, and that those that should teach, and rule, and minister the Sacraments, must see, and know them, whom they were to teach and rule, and to whom they were to giue the Sacraments. And on the contrarie side, the other had need to haue knownen those, of whom they must be taught, whom they must obey, & from whom they were to receiue the wholesome food of the holy Sacraments. If (I say) this reason prooue, that it was needfull then, that the Church should be visible and knownen: for the same reason, it will be also needfull to say, that the Church must be visible, now, and at all times. For, at all times, there must be Pastours and sheepe in the Church, being the sheepesfold of Christ. And at all times these Pastours must gouerne, instruct, and minister the holy Sacraments: and the other must receiue gouernment, instruction, and the foode of the holy Sacraments, at their hands. And consequently, there had need be some visible tokens, at all times, by which the Pastours may know their sheepe, lest for want of this knowledge, they may vnawares, Dare sanctū canibus, & proijcere margaritas ante porcos, Gine that which is holy to dogs, and cast margarites before hogs, which our Sauiour commandeth them not to do. And on the other side, there had need be some visible markes, by which the sheepe may know and discerne their lawfull



Pastors, and true preachers, from false teachers, and intruding v-surpers. For otherwise, they could not tell, whom to heare & obey, and whom to repaire to for the Sacraments: and contrarie, whom to take heed of, as of false Prophets: whose voice to neglect, as of strangers: and whose poisoned food of polluted Sacraments to reiect, no lesse then a baite laide to kill them by theenes and robbers; as it importeth greatly euery one to do.

If lastly it were needfull to be visible then, that those, which were out of it, might ioyne themselves vnto it, and become members of it; thereby to participate the graces and benedictions, which Christ our Lord communicated onely to it; and to escape the deluge of eternall damnation, wherewith all was sure to be drowned, that were found out of it, as it were, out of another Noe his Arke: this reason also requireth and vrgeth, that the Church must be visible now, and at all other times. For if, at any time, it were not visible; how could men, that were out of it, come vnto it? Or how could they attaine saluation, if they did not enter into it? Sith at all times, the merits and fruits of Christs passion are inclosed in it: and the means of saluation, and to escape eternall damnation, are onely found in it. The Church therefore is visible at all times. For at all times, that prophecy of Isaias must be true, wherein our Lord speaketh thus to the Church: *Aperiētur portæ tuæ iugiter, die ac nocte non claudentur; vt afferatur ad te fortitudo gentium, & reges earū adducantur; Gens enim & regnū quod non seruiert tibi, peribit. Thy gates shal be continually opened, day & night they shall not be shut, that the strength of nations & the kings therof may be brought vnto thee; for the nation & kingdome which shal not serue thee, shall perisb.*

Isa. 60.

A.W.

This is your fift argument, wherein you haue wasted more paper, then in all the former. Let vs see if your paines be not to as little purpose.

If the true Church (say you) was once visible (you should adde, to all men) and no reason can be shewed, why it should be so then, and not now, then it is so now.

But the true Church was once visible, and no reason can be shewed why it should be so then, and not now.

Therefore the true Church is now visible.

Who

Who denies this conclusion? or what do you get by it? The question is, *whether the Church of Christ be alwayes visible to all men, or no.* You conclude, that it is now visible, speaking neither of all men, nor of all times; in which two points the whole controuersie betwixt vs lieth: saue that we also denie that there is any such one Church, as you fondly suppose, without any shew of prooffe. But that I may let nothing passe which is worth the answering, I will apply this argument of yours, as directly to the question as I can. To speake plaine to euery mans vnderstanding: the doubt is, *whether there be not at all times some one companie of Christians or other, that maketh publicke profession of religion, so that all men whatsoeuer and wheresoeuer, may take notice of them, as the true Church of Christ, or no.* In this question we differ from you in two points. First we say, that there neuer was any such companie in the world, that could be knowne to all men. Secondly we adde farther, that euery true Church may be so opprest and driuen into a corner, that it can be discerned by none but the members of it; and yet may continue in the practise of religion by the ministry of the word, sacraments and censures. Now then, I thus frame your reason, for prooffe of the question.

To the Syllogisme.

*If at any time there were a companie of me visible to all the world, and no reason can be shewed why there should at that time be such a companie, and not at all other times also; then there hath bene alwayes, is now, and shall be for euer such a companie visible to all men.*

*But there was once such a companie visible to all men, and no reason can be shewed, why there should be at any time, and not at all times.*

*Therefore there alwayes hath bene, is, and shal be such a companie visible to all men.*

I denie the consequence of your maior; though there had bin sometime such a companie, and no man were able to shew sufficient reason, why there should be such a companie then, and not alwayes; yet I say, it doth not follow, that therefore there must at all times be such a companie. The ground of my deniall, is, that God hath not reuealed to men the reason of all

To the proposition.



his decrees and actions. Your Pope himselfe (as presumptuous as he is) I thinke, dares not vndertake to declare or determine, why many things fall out, which we see dayly come to passe. I presume all this while, that you denie this possibilitie of giuing a reason, to men onely, not to God also: for else your minor will want little of blasphemie.

To the Assumption.

Your minor hath two parts, and it is false in both. For neither was the Church (as you speake) in the Apostles time visible to all men; and there may be some reason, why though it had bin so then, yet it should not continue so alwayes. Of the former I haue said enough heretofore; and it is a conceit without truth or likelihood, that all the world might take knowledge of the Church, when it began in Ierusalem. For the other point, though I might stand vpon it, and put you to proue, that there can no reason be giuen; yet will I endeouour for your better satisfaction, if it may be, to shew some reasons why it must needs be visible in the beginning (yet was it not then visible to all mē) and need not be so at all times. But first let vs examine your prooffe. I will propound your reason in a syllogisme, and then answer to it.

*If the Church were in the Apostles time to be visible, 1. because otherwise it could not be a Church: 2. the offices and functions of the Church could not else be well performed: 3. else men could not ioine themselves vnto it: and these reasons, why it should be visible, still continue; then no reason can be shewed, why it should then be visible, and not alwayes.*

*But it was then to be visible for those reasons, and they alwayes continue.*

*Therefore no reason can be shewed, why it should then be so visible, and not alwayes.*

To the proposition.

I do purposely omit the former part of the Assumption, that the Church was visible to all men, because I spake sufficiently of it before, and it wil but hinder the examining of this syllogisme. To which that I may answer orderly and plainly, I deny the consequence of the maior. Although these three had bin some of the reasons (whether they be or no, we will consider in the Assumption) why the Church at the first must needs be visible:

visible: and these reasons still continue: yet would it not follow, that then no reason can be shewed, why it should be visible then, and not so alwayes. For there may and shall be other reasons giuen of the necessitie of visibilitie in those times.

Your minor also is false. Neuer a one of the three alledged by you, is any necessary reason of the Churches visibilitie in the Apostles times; as shal appeare in the handling of them. Wherein first I must speake a word or two of the definition of the Church, as it is propounded in this place. In the whole course of your treatise, as I haue noted in my answer here and there, you meane by *the Church* nothing else but *your Clergie*, or rather *your Bb. assembled together in a generall Councell*. Here (be-like vpon better aduice) you are content to allow the people also for parts of the Church. But to let that passe: the first fault in your definition is, that you fancie to your selfe one visible vniuersall Church, consisting of all such as you account true Christians throughout the world: whereas you are not able to bring any place of Scripture, in which the holy Ghost so speaketh of the church. I deny not, that all Christians agreeing in one profession, may in some sort be said to be of one church: but that *the Church* whereof the Scripture speaks, and of which we therefore must speake, if we will speake to any purpose, is to be conceiued as *any one such societie*. The same word, the same sacraments, the same kind of gouerners may be in diuers churches, and yet not all these be one societie. We may imagine the like in common wealths or kingdomes, that seuerall states may haue the same kind of lawes, customes and magistrates, and yet not be all one kingdome or common wealth. Your second fault is, that vndertaking to define the true church, you content your selfe with *the same faith, and the same sacraments*: whereas no company nor man can be of that church, but they that hold the true faith of Christ, and the right vse of the sacraments. The third thing I will obserue, is rather by way of explication, then of refutation: you require the gouernment of lawfull pastors, as a thing essentiall to the church. If you speake of that church, to which our Sauour makes those goodly promises in the Gos-<sup>Mat. 16. 16.</sup> pell, it may be for a time without such gouerners: the promises <sup>28. 20.</sup> them.

To the Assumption.



themselves not concerning the whole bodie, in respect of their lawfull Pastors, but every particular, in regard of his faith in Iesus Christ. And indeed, howsoever it be true, that to the being of a Church, as it is commonly taken, it is necessary that there be both a pastor and a people: yet a people deprived of their pastors by what means soever, and having no dependance upon any other congregation, doth not cease to be such a Church as our Saviour promisseth to protect from spiritual and bodily enemies: yea a people so destitute, hath power to chuse a pastor for themselves, and therefore are still in some sort a Church, because that power is no where out of a Church, but is appropriated to the companies of beleaguers, who make severall Churches, though not properly and fully Churches, for want of lawfull governors. In the last place, I may not omit to note your craft, in adding to your definition of the Church, the government of lawfull Pastors; as if you would have the ignorant imagine, that there were certaine Pastors who had some ioynt government of the Church: for example, perhaps your Pope, and his Councell of Cardinals, or a Councell of Bishops assembled by his authoritie, and governed by his direction. In this sense we utterly denie, that any government of Pastors is necessary to the being of a Church; though we gladly embrace the helps of Synodall, prouinciall, nationall and generall Councils. All true Churches properly so called, are governed by their severall Pastors: but this makes them not one church, as long as there are not more, or at the least one, gouverner comō to the al.

*1 Bellar. de Ec-  
cles. milit. lib. 3  
cap. 2.*

*Turrian. de Ec-  
cles. ordin.  
ministr.*

*Stapl. princip.  
doct. controu. 1.  
lib. 1. cap. 3.*

This the learned of your side discerning (though you cannot or wil not see it) neuer define the Church without relation to one generall pastor, the Pope of Rome. As for the severall pastors, be they neuer so lawful, they do no more make their congregations one Church, in respect of their government, then the Companies of London, because they are governed by their Maister and Wardens, (seuerally) make one bodie, without respect of their common subiection to the Lord Mayor of that citie. You wil then perhaps demand of me, whether *the Church* be not a meere sound onely, having nothing truly answerable thereunto indeed? I answer to this question, that *the Church*

is more then a meere sound, and hath a thing in nature truly answerable to the name, and that in two respects. For the Church may be taken for the whole multitude of them, that in all places of the world professe the Gospel of Iesus Christ: and in this sense it containes all, saue the Iewes and the heathen. Secondly, the Church truly and properly is the companie of the elect, that are called to true faith in Iesus Christ. More particularly it signifieth such of the elect beleeuers, as are living in the world. And this is that Church, to which those glorious and comfortable promises of our Sauour do appertain: though there be also some promises of outward blessings, which are common to all Churches and professors of Christian Religion. Now these elect thus called, are truly a Church, because they are a companie linked together in the sound profession of the same true faith, and members of the same mysticall bodie of Iesus Christ, vnder the government of the holy Ghost his Vicegerent. I do not take vpon me exactly to define the Church, but onely to shew in grosse, what is necessary to the being of it; nor perhaps all that, but the especial point, wherein you haue failed, which is subiection to one and the same Lieutenant and Soueraigne, not to diuers of the like kind seuerally, as your definition seemeth to require. But of this matter enough.

Now I answer to your minor, that there was no necessitie of the Churches visibilitie, that it might be such a societie as you imagine. For there haue bin, and easily may be such societies, which may be, and haue bin hid from all the world, saue those of their owne companie. Consider I pray, what should hinder this. Is it not possible for a companie of men to professe the same religion, but other men must needs be priuie to that their profession? It is like enough, that such a company growing to a great multitude, and ordinarily holding the exercises of their Religion, will in time be discovered: as it fell out with the true Christians in the late persecution vnder Queene Maria. But this proueth not, that therefore there cannot be any such societie, but the world must needs take knowledge of it. Could your detestable traitors band themselves together in that monstrous plot of treason and murder by giue diuider, yea and as-



semble so often, and worke so hard in the diuels seruice, without being descried: and cannot God by his prouidence keepe his seruants, meeting together for his worship, but that Satan shall certainly discouer them? It is more then manifest (how long or short a while soeuer they may keepe themselves vnknowne) that they may be such a companie, and not by and by be knowne.

The second point in the first part of your minor is this, and thus concluded.

*If the Pastors were to know the sheepe, and the sheepe the Pastors, and this could not be, vnlesse the Church were visible; then was this one reason of the Churches being visible.*

*But the Pastors were to know the sheepe, and the sheepe the Pastors, and this could not be vnlesse the Church were visible.*

*Therefore this is one reason of the Churches being visible.*

To the Syllogisme.

I may graunt you the whole Syllogisme, in the termes it is propounded by you, and yet neither I lose, nor you get any thing. For there is no more concluded by it, but that the church must be visible to the members of it: the Pastor must know the sheepe, and the sheepe the Pastor: Which of vs ever denied this visibilitie? or what is this to proue, that the Church in the beginning of the Gospell was to be famously visible in the eyes of all the world?

To the proposition.

In a word then to your propositions seuerally: you must adde to your maior, one of these two clauses, either *to the members of it*, signifying that the Pastors and sheepe could not know one another, vnlesse the Church were then visible to the members of it; or *to all men*, meaning that there could not be such mutuall knowledge betwixt the Pastor and the sheepe, vnles the church were visible to all men. In the former sense your proposition is true, but altogether wide from the marke you ayme at. In the latter you shooe right, but a great deale ouer. For though your consequence by this meanes wil proue true, and to the purpose; yet your minor wil be ouerlarge, and your question stil remaine vnproued. For it is ridiculous to imagine, not onely to affirme, that the Pastor and flocke cannot know each other, except all the

To the Assumption.

the world know them too. Why may not the like be said of the husband and the wife, the father and the children, the maister and the seruants? May there not be gouerning and obeying, but where all men see these actions performed? But I dwell too long vpon so cleare a matter. Onely I was desirous to suite my answer somewhat like to your argument, for the length of it, lest shortnesse might make your followers thinke it not well answered.

We are now come to the third point of the former part, which you conclude thus.

*If men, that were out of the church, were to come into it for saluation, and this could not be vnles it were visible, then was this one reason of the visibilitie thereof.*

*But men out of it, were to come into it for saluation, and this could not be, vnlesse it were visible.*

*Therefore this is one reason of the Churches visibilitie.*

This is the onely argument of the three, that hath any shew of reason in it: and yet this also is far from any necessary prooffe. For if in your minor you meane, that all and euery man was to come into the Church for saluation, as if God had intended the saluation of euery particular man by the publishing of the Gospell: your said minor is in that respect false. For our Sauour himselfe "giueth his Father thanks, that he had hid the mysteries of the Gospell, euen there where it was publicly preached, from the wise and men of vnderstanding, and reuealed it to babes or simple men. Yea he professeth, that there was an especiall act of God his Father required<sup>x</sup> to the drawing of men to beleefe, euen there where himselfe preached most powerfully, and that some only and not all, were so drawne by God. Neither doth the difference in this case proceed from man, but from God; lest that man, which makes the difference betwixt himselfe and another, should haue iust cause to boast, as if he were more beholding to himselfe, of whom he had the very act of being willing to be saued, then to God, who onely gaue him power to be willing. Therefore y your glorious and Angelicall Dr. Thomas saith, that there can no more reason be giuen why God intendeth the saluation of this man, and not of that man, then why the Mason layeth

To the Assumption.

u Luk. 10. 31.

x loh. 6. 44. 65.

y Thom. 1. ad

Rom. 9.

See Chap. 5.

sect. 1. C.



2 Act. 13. 48.

this stone above, and that below, each of them having a like fitnessse to each place. But if by men, you vnderstand those men that were chosen of God to euertlasting life, <sup>2</sup> to whom onely the preaching of the Gospell was effectuell to true faith and saluation, then I denie your minor in regard of the latter part also. For there was no necessitie of the visibilitie of the Church to that purpose, as if God could not otherwise haue procured that they should belecue and be saued: I adde farther, that the meanes which it pleased God to vse, for the conuerting of those that were then to be saued, and ordinarily for publishing the glad tidings of the Gospell, was not the visiblenesse of the Church, but the preaching of his Apostles. So that (as I signified before) the greatest natiōs of the world embraced the Gospell of Iesus Christ, not because they saw some visible Church, to which they might adioyne themselves, but for the euidence of the truth which some one man or other preached to them, without any reference or respect to any visible Church whatsoever. <sup>3</sup> The dissoluing of the visible Church at Ierusalem, was the occasion of preaching the Gospell through the world.

2 Act. 13. 48.

2 Act. 13. 48.

2 Act. 13. 48.

2 Act. 13. 48.

Having thus examined your senerall proofes, I returne now to your principal assumption, for the farther confuting wherof, I must shew, that there may be some reason giuen, why it might please God to haue the Churches visible in the beginning, and not alwayes. To which purpose I must first intreate all men to vnderstand, that I do not vndertake precisely to set downe the reasons why God wil haue his churches sometimes famously known, sometimes hidden from the knowledge of the world. For his counsels are vnsearchable, and his wayes past finding out. Farther, I acknowledge in all truth and humbleness, that I hold the reuealed will of God for a sufficient reason of any thing, which he doth will, though I could in my ignorance object something against it, which might afford some cause of doubting. With this protestation I say, these might be some reasons, First, whereas the means of saluation had bin, for a long time, shut vp in the land of Iurie, and in a manner, made proper to the Iewes; now the partition wall being broken downe, the

the Gentiles also were to be receiued into the Couenant; which (to our reason at least) could not conueniently haue bene done, vnlesse the profession of the truth had bene famous and visible. But when once by this meanes the sound of it was gone ouer the world, there was no such necessitie of continuing visible Churches. Secondly, this visibilitie was at the first the more necessarie, because otherwise the Iewes, <sup>b</sup> to whom first <sup>b</sup> Act. 2. 38. the Gospel appertained, being dispersed in many nations, could not so easily take knowledge of it: now they haue iudged <sup>c</sup> 13. 45. themselues vnworthie of it, and the Lord hath giuen it to vs Gentiles. Thirdly, it was no small prooffe of the truth of the Gospel, and the power of God working by the ministry of the word, that so great multitudes should so speedily be conuerted by so weake meanes: there is not alwaies the like vse of the Churches visibilitie. Fourthly, though the Lord in his mercie, would haue the Gospel published to the world, yet when it became generally abused to wantonnesse, that mens eares itched after new doctrines, and esteemed more of their owne deuises, then of the true worship of God, appointed by himselfe; it pleased his maiestie to leaue men to their owne blindnesse, and presumption, reseruing to himselfe a small companie here and there, whom he kept, as the 7000 in Elias time. Lastly it was requisite that the prophecies in <sup>a</sup> Paul and <sup>a</sup> John, <sup>d</sup> 2. Thes. 2. 10. concerning Antichrist, and his tyrannie, and vniuersall Apo- <sup>c</sup> Reuel. 17. 1. stacie, should be fulfilled; which could not haue come to the iust height of extremitie, if any Churches, at least in those parts where Antichrist preuailed, had continued visible. These are a few of those reasons, which in the blind iudgement of man, not able to sound the depth of Gods secrets, might be an occasion of making the Churches of Christ cease to be famous, and of keeping the true professors <sup>e</sup> shut vp. in the wilderness, <sup>e</sup> Reuel. 12. 6. till the time appointed by God for Antichrists decay and ruine approached. Yet did not the Lord all this time, leaue himselfe and his truth without witnesse, but from time to time, stirred vp the spirits of his children, to make the world search the Scriptures, and discern, if they would, that your Church of Rome so famous & visible, was corrupted with many errors, and become



the verie seat of Antichrist. Thus I have answered your fift reason, in the conclusion whereof you adde a testimonie of Scripture, to confirme the necessitie of the Churches perpetuall visiblenesse to all men.

*g Esa. 60. 11.* If (say you) *that prophecie of Esay (Thy gates shall be continually open) must at all times be true, then the Church is visible at all times, to all men.*

*But that Prophecie must be true at all times.*

*Therefore the Church, is visible at all times, to all men.*

To the syllogisme.

Though you ordinarily leaue out that clause of the Churches visiblenesse *to all men*, yet I make bold to supply it; because I am desirous to perswade my selfe, that you doe so, rather for shortnesse sake, then in a craftie purpose to deceiue the Reader.

To the proposition.

I denie the consequence of your Maior: first, because that prophecy may be alwaies true, and yet the Church not alwaies visible. For all prophecies in Scripture are alwaies true, as being from God, and yet doth it not follow hereupon, that therefore whatsoever is prophesied must alwaies be true. It was prophesied by God himselfe, that *the children of Israell should be seruants in Egypt*: May I then say as you do If this prophecie must alwaies be true, they must alwaies be seruants in Egypt? I trow not. Prophecies are alwaies true; but true onely, according to the meaning of them: that such or such things must be, at the time, and in the manner signified by them. If you say, your meaning is no more, but that if that prophecie be true, then the Church is alwaies visible to all men; I answer, that *At all times* was put in without cause, and might as you see, breed a question in your proposition.

Secondly, taking your Maior in that sense, I still denie the consequence of it. For *the gates of the Church may be open at all times*, & yet all men neither see the alwaies open, nor know that there are any such gates, or Church. Might not the gates of Mexico, or some Citie in the East Indies, China, or America be alwaies open, and yet none in these westerne parts ever heare of any such Citie? You will say perhaps, that the Prophet by the gates being open, signifieth the visibilitie of the Church

Church. It is not enough to say so, vnlesse you prooue it too. But that I may yeeld somewhat of my right in this case, and not put you to your proofes in so hard a matter: I answer with <sup>i</sup> Austin speaking of such prophecies and promises, that this place belongeth properly to the Church of the elect; into which, <sup>i</sup> August. de ciuit. dei lib. 20 without any restraint, many of the Gentiles do enter continually cap. 68. from day to day, by their actuall beleeuing truly in Iesus Christ. Which answer may the better appeare to be true, if we consider that this promise is made to the Iewes, whose Church-gates must alwaies stand open to entertain the Gentiles coming vnto it. But this can no way be true of the outward Church of the Iewes, which then flourished in Ierusalem, & was utterly destroyed some fortie yeares after our Sauours ascension. Therefore it must belong to that remnant of Israel, <sup>k</sup> which is according to the election of grace. Do not reple to this answer, that the gates of this Church were alwaies open, euen before our Sauours coming. For this Church, in respect of the Gentiles, had not a gate then, but a little wicket, which stood not alwaies open, but was opened now and then, vpon occasion, when it pleased God, to bring some one or other of the heathen, extraordinarily to saluation, by the acknowledging of the Messiah to come. These gates are now, & haue bene this 1500 yeares and vpward shut vp against the Iewes; as <sup>i</sup> the Apostle <sup>l</sup> Rom. 9. 4. 10 lamentably cōplaines, not, as some imagine, because the visible Church was translated frō the Iewes to the Gentils, which Paul would neuer so ambitiously haue affected, as in respect of that <sup>m</sup> To be contented to become Anathema, that his countrimen might enjoy the glorious smoke of such an outward priuiledge (I speake in comparison of election to euerlasting life:) but for that the Lord would giue ouer his people the Iewes, and not choose (ordinarily) out of them, heires of his heauenly Kingdome, as before he had done. We see, and reioyce at the sight, that the Lord of his great mercie, calleth out some few from amongst that desperate multitude of the Iewes, as before he did out of the Gentiles, but the gates are now set open, for the Gentiles, and a small posterne for the Iewes.

But what if I should grant you, that this prophecie may also be



n Vatabl. ad  
Esay. 60. 11.  
• Lyra ibi.

p Hieron. ad  
Esay. 60 li. 17.

Math. 10.  
Math. 3.  
Math. 23.  
Math. 13.

be expounded of the outward profession of Religion, must the Church then needs be visible at all times to all men. The maine reason of the gates continuall standing open, is signified by the Prophet to be this: That the strength of the nations, and their kings may come into the Church. But this was long ago fulfilled, by the iudgement of your owne writers. The strength of the nations, that is the most warlike nations saith Vatablus: which (saith he) was fulfilled; when the Romanes were added to the Church. The opening of the gates, • Lyra referreth to Constantines time, and therefore in his iudgement, they were shut more then 300. yeates after Christ. And so farre is he from once thinking on the visibilitie of the Church, prophesied of in this place, that he brings three other interpretations, and not mentions your conceit. The gates shall be open: because (saith Lyra) Constantine commanded, that the Church gates should be opened, which before were shut, and that new Churches should be built. This also may be expounded (saith he) of spirituall opening, because the Church is alwaies open, to receive them, that repent. And because, since Constantines time, men began to flocke to the Church of Christ without feare. The strength of the nations was brought, because (saith the same Author) by the example of Constantine, many Potentates and kings came to the faith of Christ. The gates of the Church (saith P. Ierome, before Poperie was hatched) shall alwaies be open to them, that desire to be saved, that entrance may not be denied, either in prosperitie or aduersity, to them that will beleene. Thus this place of Esay will not prooue the visibilitie of the Church, to all men at all times.

A.D. 9. 7. Sixty, the onely reason and ground, by which heretickes hold the Church to be invisible, is, because they imagine the Church to consist onely of the elect, or onely of the good. But this is a false ground, as appeareth by the name of Church in Greeke Ecclesia, which even by the Etymology of the word, doth signifie the companie of men called: now sure it is, that more are called then elected, as our Saviour saith, Multi vocati, pauci electi. Again, this ground is shewed to be false, by those parables, in which the Church is compared to a floare, wherein wheat and chaffe are mixed. And to a mariage, to which came good and bad. And to a net, wherein are gathered all

sorts

sorts of fishes, good and bad. And to ten Virgins, whereof five were foolish, and excluded from the celestiall marriage. This ground is also shewed to be false out of Saint Paule, who commaundeth the Corinthians, to expell an incestuous person out of the Church. Et-  
 go, before this expulsion, there was such a person in the Church, and therefore the Church doth not consist, onely of those, that be good. Mat. 23. 1. cor. 5.

Because your owne reasons are not strong enough, to proue the point in question, you thinke to helpe the matter by ouerthrowing the ground, whereupon onely, as you confidently auouch, we build our deniall of the Churches visibility at all times. But neither is that our onely ground, and if it were, you are not able to shake it. Concerning the former, we denie the visibilitie of the Church, as it is vnderstood in those places, where our Sauour promiseth spirituall graces to it, and as it is taken in the Creed; because that Church is the mytticall bodie of Christ, and therefore can consist of none but those, that are truly iustified and sanctified, as none but the elect are. But we farther denie the same visibilitie, because you would haue vs belecue that the Catholicke Church is visible. To which we answer, that this Catholicknesse (let the Church be what it will) maketh it inuisible: because 1 that which is Catholicke, is generall, consisting of many particulars: and we haue learned, that vniuersals are not subiect to sense, but onely to be conceiued by the minde, as hauing no outward shape, which can be seene or knowen by any of the five senses. Moreouer, if we take the question, in the most reasonable sort that may be, (and so it is verie seldome handled by you) Whether there must alwaies be some one or other companie of men, that may be famously known of all the world, to be a true Church of Christ: Still we continue in denying that visibilitie. First, as it is propounded by you, for an Article of Faith, and an essentiall propertie of the, or a true Church. Secondly, because we are taught in the Scriptures, that the true Church, that is, the professours of Christs true Religion, shall be faine to flie into the wildernesse, and so must needes be out of the sight of (at least) the greatest part of the world. I am

A. W.

q Aristot. & omnes logici.

Ec

loth



loth to repeate these things so often, but you driue me to it: my helpe is to do it, as shortly as I can.

All the forces you bring to ouerturne the ground, vpon which our denial of the Churches visibilitie standeth, are diuided by you into two bands, with the former whereof, thus you set vpon vs.

*The companie of men called, consisteth not of the elect onely.*

*The Church is the companie of men called.*

*Therefore the Church consisteth not of the elect onely.*

To the as-  
sumption:

I denie your Minor: many men are called, that are not of the Church, which consisteth of such onely, as being called, are also elect. It is true that the word *Church* is sometimes so generally taken, that it compriseth all such, as make profession of faith in Christ, but this is not *the Church*, of which the Creed speaketh, and to which our Sauours promises appertaine: yea besides this Church, there is the true Church of Christ, whereof he is head, whose bodie hath neuer a rotten or dead member, such as ouer many, perhaps the greatest part of them, that make profession of beleefe, commonly are. In a word, the whole course of your Treatise failes in this point, that whereas the word *Church* is diuersly taken, you apply that to it, in the generall meaning of the word, which was spoken of it by our Sauour, the Prophets and Apostles, in that speciall signification, by which it containeth none but the elect.

1 Psal. 26. 5.  
I haue hated.

To your prooffe I answer farther. First that the word *ἐκκλησία*, in the verie nature of it, doth not signifie *The companie*, that is any certaine companie called, but generally *a company*, that is any such companie whatsoever. Secondly I adde, that the word is also sometimes taken for a companie, whether called or not called: as, *I haue hated the companie of the wicked*. Where the Prophet speaketh not of any companie called together, but absolutely of the wicked, howsoever assembled, or not assembled. Thirdly, I say it is enough, in respect of the nature, and Etymology of the word, that the Church be a companie of men called; neither can it any way be enforced from the signification of it in Greeke, that the Church must needs comprehend all, that are in any sort called. Indeed the elect onely may truly

Rom. 8. 30.

truly be said to be called, in an especiall manner: because they haue besides the outward sound of the preacher, the inward voice of the spirit, and are not onely called to beleue the truth of the Gospell, but also to beleue truly in Iesus Christ to saluation:

This is your rereward, with which you charge vs afresh, and that as it were, both with foote and horse: First you throng together many places of Scripture, as if your confidence were greater in your number, then in your valour: Let vs encounter you.

*That, which is compared to a floare, wherein wheat and chaffe are mixed.*

*To a mariage, to which come good and bad.*

*To a net, wherein are gathered all sorts of fishes, good and bad.*

*To ten virgins, whereof five were foolish and shut out from the celestiaall mariage, consisteth not of the elect onely.*

*The Church is compared to such a floare, mariage, net, virgins.*

*Therefore the Church consisteth not of the elect onely.*

A verie hot assault: but your bullets fall a great way short of To the sylle- the marke, you do, or should aime at. For all you prooue by this gisme. reason is onely this, that the Church, taken for the whole companie of them, that make profession of the Gospell, consisteth not onely of the elect. Who euer dreamed it did? You are so farre from ouerturning our ground, that you neuer once come neare it, for all this braue shew you make.

In particular, I denie your Minor. The Church we speake To the as- of, is not compared to any such things. The Church (saith sumption. <sup>1</sup> Austin) which groweth in all nations, is preserved in the lords wheat, <sup>1</sup> August. epist. and shall be so preserved to the end, till it haue taken possession of <sup>48. ad Vincent.</sup> all, yea euen the most barbarous nations. The floare (in <sup>1</sup> Austins <sup>1</sup> August. ubi iudgement) is not the Church, but the place rather, in which <sup>supra.</sup> the Church is kept: for that (as he truly saith) is the wheat. And in the same Epistle he speaketh yet more plaine of an o- ther of your parables. That is the Church, (saith <sup>1</sup> Austin) <sup>u<sup>bi</sup> supra.</sup> which swimmeth in the Lords net with naughty fishes, from which in heart and behaniour, it alwaies is separated. Could any thing be spoken more direct? The floare and the net are, in a generall



x Aug. ad  
Vincent. epist.  
48.

sense, *the Church*; but the true Church indeed is, in the one the wheat, not the chaffe, in the other, the good fishes, that swimme among the naughtie ones. I may also farther except against these Parables, because they are otherwise applied, then they are intended by our Sauour; who neuer meant, by any one of them to teach, that the Church consisteth not of the elect onely. *Who* (saith x Austin) *can, without great impudencie, go about to prooue any thing for his purpose, by interpretation of any Allegorie, vlesse he haue manifest testimonies, whereby those matters, that are obscure in it, be cleared?*

This is your last charge, to as small purpose, as either of the former.

*If there may be an incestuous person (say you) in the Church, then it consisteth not onely of those, that be good.*

*But there may be an incestuous person in the Church.*

*Therefore the Church consisteth not onely of those, that be good.*

To the syllo-  
gisme.

y Mat. 16. 70.  
z 1. Sam. 12. 9.  
a Gen. 9. 21.  
b Gen. 12. 13.  
c 20. 7.

It is apparent that by *good*, you vnderstand those, that cannot be charged with any grosse outward sinne, as *Incest*, or such like. In which sense, I say your conclusion is nothing to the purpose. For we do not affirme, that no man is of the Church, which by any occasion falleth into some grieuous sinne: so should we exclude Peter, y when he denied his master; Dauid, z when he committed adulterie and murther; Noe, a when he was drunke; Abraham, b when he lied, and many other: who for all these sinnes, held fast their faith in the Messiah, and continued true members of Iesus Christ, according to Gods election, howsoeuer those sinnes of theirs deserved separation from Christ, and damnation. The Church may consist of some, who for the present, are in regard of some great sin, not good, and yet consist of the elect only, as the former examples shew.

To the pro-  
position.

c Ambros. ad  
Eph. 3.

Farther, I denie the consequence of your Maior. It is not all one to be *in the Church*, and *of the Church*, that is, to be an outward professor, and to be a true beleever. And that *the Church is the companie of the elect*, in the iudgement of the ancient writers, these testimonies shew. c Ambrose maketh the Church

Church, the people, whom God hath vouchsafed to adopt. Whereas the Church (saith<sup>d</sup> Austin) is so described in the Canticles, that it is called a fenced garden, my sister, spouse, a fountaine sealed up, a well of living water, a paradise with fruite; I dare not understand this but of the holy and righteous. The holy Church (quoth<sup>e</sup> Gregory) is a garden, because when it begets many to the faith, it sends forth faire flowers, like a good ground. And it is well called a fenced garden, because it is fortified round about with the trench of charity, that no reprobate may come into the number of the elect. If the spouse of Christ, which is the Church, be a fenced garden (saith<sup>e</sup> Cyprian) being shut up, it cannot lie open, to the prophane and strangers. But what should I recite severall testimonies? Looke<sup>e</sup> Origen, Bernard, and other writers vpon the Canticles, and you shall easily see, that the spouse of Christ is the companie of the elect.

Lastly, the ancient Fathers did teach, that the Church is visible. A. D. 6. 8. Origen saith, Ecclesia plena est fulgore ab oriente vsque ad occidentem: The Church is full of brightnesse from the East, to the West. Ecclesia (saith S. Cyprian) Domini luce perfusa, radios suos per orbem spargit: The Church being bright with the light of our Lord, doth spread her beames throughout the world. Facilius est (saith S. Chrysostome) solem extinguere quam Ecclesiam obscurari: It is more easie that the Sunne should be extinguished, then that the Church should be obscured, that is to say, darkened and quite without light. Saint Augustine also alluding to (or rather expounding) these words of our Saviour, Non potest ciuitas abscondi supra montem posita, saith, Ecclesia supra montem constituta, abscondi non potest: The Church being built vpon a mountaine, cannot be hid. And againe in another place he saith, Quid amplius dicturus sum quam cecos, qui tam magnum montem non vident, qui contra lucernam in candelabro positam, oculos claudunt? What shall I say more, but that they are blind who do not see so great a mountaine, who shut their eyes at the candle set vpon the candlestick?

These and such like speeches of the Fathers, were vttered by them for the most part, concerning the Church, as it flourished in their dayes; and not of the perpetuall estate therof, from time



to time. Neither speake they properly of the Church, which is indeed the spouse of our Saviour the bridegroom: but of the multitude of them, who hold the truth of doctrine against all caills and oppositions of hereticks; amongst whom only the Church of the elect ordinarily was preserved. Your reason then is little worth.

*The Fathers say, the Church is visible.*

*Therefore it is alwayes visible to all men.*

The consequence of your Enthymem is naught, as wel because it might be visible in those times, and not always; as also for that it is not all one to say it is visible, and it is visible to all men at all times. Now to the particulars.

*h Origen. in  
Mathom. 30.*

First I answer to <sup>h</sup>Origens testimonie, that he speakes not of the Churches visibilitie, but affirms that the truth (which is the brightnesse or light he mentions) is in the Churches every where, East and West. That this is his meaning, it is plaine by the beginning of that homily, and the whole course of it, to the very place you alledge. Origen expounds there that place of the Gospell, *As the lightning cometh out of the East.* This exposition begins thus. *We must know (saith Origen) that the brightnesse of the truth doth not appeare in one place of Scripture, and cannot be defended by another, but that it may be maintained out of all parts of Scripture, the Law, the Prophets, the Gospells, and the Apostles writings. And this truth arising from the East, that is, the beginnings of Christ, shineth to the very time of his passion, in which was his setting or fall. A little after: We may also thus understand it, that Christ appeared to be the word, and the truth, and wisdom, from the beginning of the creatiō of the world, to the last writing of the Apostles, that is from Genesis to the Apostles books; after which there are none of like authoritie or beleef. Or thus, that the Law and the Prophets continued till Iohn, in whom the brightnesse of truth was. The East was the Law: the West, Iohn, the end of the Law. Now onely the Church neither takes away the word and sense of this brightnesse, nor addes anything else as prophetical. The place you bring, lieth thus: Every doctrine professing it selfe to be truth, when it is not truth, either among the Gentiles, or among the Barbarians, is in some sort Antichrist, going about to seduce, as truth, and to se-*

ner us from him: that said, I am the truth. Therefore we must not  
 give care to them which say, Behold here is Christ; but do not shew  
 him in the Church, which is full of brightnesse from the East to the  
 West, which is full of the true light, which is the pillar and ground of  
 truth, in which whole Church, the whole comming of the Sonne of  
 man is. Now the comming of the Sonne of man, is before expoun-  
 ded by him to be the word of truth. Doubtlesse if you had not  
 taken this prooffe vpon <sup>i</sup>Bellarmines, or some other mans cre- <sup>i Bellar. de Eccl</sup>  
 dit, you would neuer haue brought it to proue the visibilitie of <sup>cles. milit. lib. 3</sup>  
 the Church to all men at all times. <sup>c. 12. §. 1. l. ind</sup>

What saith <sup>k</sup>Cyprian in the place alledged, but that the <sup>k</sup>Cyprian. de  
 Church is dispersed ouer the whole world? Doth this proue, that <sup>unit. eccle. §. 4.</sup>  
 it is at all times visible to all men? Or hath Cyprian any such  
 purpose in that place? Is not his whole drift to shew, that there  
 is but one Church, because the truth they professe is but one?  
 The title of his booke, is *Of the unitie of the Church*. The place  
 you bring concludes, that howsoeuer the beames are scattered  
 or spread here and there, yet the light is but one. *The Church*,  
 that is true beleeuers, were in this land in the dayes of persecutiō,  
 and is now in Spaine, Italy; and perhaps in Rome it selfe. This  
 proues not a perpetuall visibilitie.

What need we any other answer to this testimonie of Chry-  
 sostome, then that which your owne exposition affoord vs? <sup>Chrysost. in</sup>  
 Chrysostoms meaning is, that *the Church cannot be quite without*  
*light*, say you. What then? Must it needs be visible then to all men?  
 The Moone is neuer wholly darkened, no not in the grea-  
 test eclipse, nor in the change, but is alwayes in the one halfe  
 light: and yet he were mad that would conclude hereupon,  
 that therefore it may be seene at all times of all men. Indeed  
 Chrysostome speaketh of *the continuance of the Church*, not of  
*the visiblenesse thereof*. That may appeare by his saying, that *the*  
*Church hath her roote in heauen rather then in the earth*. This ar-  
 gues *stabilitie*, not *visibilitie*. And what Church hath rooting  
 in heauen, but onely the Church of the elect? *The Church* (saith  
<sup>Chrysost. in</sup>  
 Chrysostome in the same place) *is more honorable then heauen*, <sup>because heauen is made for it, not it for heauen.</sup>  
 Is heauen made <sup>cap. 6. Esai.</sup>  
 for any Church, but that of the elect? Besides, it was not the <sup>homil. 4.</sup>



visibility, but the being of the Church, against which those tyrants whom Chrysostome there mentioneth, so mightily laboured; which yet continued in despite of them all.

in August. con.  
epist. Parmen.  
lib. 3. cap. 5.  
in Hieron. ad  
Math. 5.

These and such like places of Austin, shew the flourishing estate of the Churches in those times, and conuince the Donatists, against whom Augustine writ, of wofull blindness, who would see no church, but their owne heretical assembly in a part of Africa. But they neither were intended, nor can with any reason be applied to proue that the church is alwayes visible to all men. <sup>m</sup> The former of the two places, as I shewed before, is interpreted by the Fathers, of the Apostles: *That the Apostles* (saith <sup>n</sup> Ierome) *should not hide themselves for feare, but freely shew themselves, he teacheth them to preach boldly, when he saith, A citie set vpon an hill, cannot be hid.* But let vs take it to be meant of the Church. It must needs be a monstrous hill, that can shew a citie set vpon it to the whole world. A citie standing on a hill, is the easier and the farther to be scene; but there is no hill high enough to be scene ouer the whole world. I would farther know, whether euery particular Church be not a citie vpon an hill or no. And yet is no such Church to be scene of all men.

o August. in 1.  
Ioan. tract. 2.

Concerning the latter place, Austin worthily calls them *blind*, that could not, or rather (as he truly saith) *would not see* that great mountaine, vpon which the Church then stood, but would shut their eyes against the light that shined vpon them. Yet who is so ignorant, that he knowes not, or so shamelesse, that he will not cōfesse, that there were many aliue at that very time, which had no knowledge, that there was any Church in the world? But there neither were, nor could be any such among the Donatists, or other like heretickes, who forsooke the Church to follow their owne fantasies. <sup>p</sup> *The candle* is the Minister or the word, shining by his ministry; *the candlesticke* is the particular Church, where that ministry is: if any living in or neare the place where such a candle burneth bright, will not see the light of it, he may well be called wilfully blind. So may not they which are so far, that the beames of the light cannot shine vnto them.

p Reuel. 1. 20.  
e 2. 5.

Now

Now the summe of that which hath bene answered, concerning the perpetuall continuance and visiblenesse of the church, is this: that the church, to which that continuance is promised, is the number of the elect, and not any one outward companie of men, succeeding one another in a famous and visible profession of Christian Religion. Yea farther, though we do not vndertake to affirme, that there hath not bin at all times some one companie or other of true Christians knowne to them, among whom they liued, to be professors of the Gospell: yet we doubt not to say, that there can be no sufficient prooffe brought out of the Scriptures, that there must of necessitie be alwayes such a company: as if our Sauior Christs promises to his church were not performed, vnlesse the world might at all times perceiue where such a companie were to be found.

CHAP. XIII.

*How we should discerne and know which  
is the true visible Church  
of Christ.*

A.D.

It may perhaps seeme needlesse that I should proceed any further in the confutation of this treatise, because still the maine point, that there is such a Church, is presupposed, and not proved. But howsoever it be true, that there is indeed no one visible church of Christ, which may challenge or beare the name of the whole church: yet it will be worth the doing, to finde out the markes or signes, by which we may discerne which congregation is a true church of Christ, and which is not. Let vs therefore proceede in examining this discourse.

A.W.

Hitherto I haue shewed that the rule of faith (which all men ought to seeke, that by it they may learne true faith) is the doctrine of the Church of Christ: and that this Church doth continue, and is alwayes visible, that is to say, such as may be found out and knowne. Now the greatest question is (sith there are diuers companies of them that beleene in Christ; euery one of which, challenge to themselves the title of the true Church) how euery man

A.D. §. I.

Ff

may



may come to know assuredly, and in particular, which companie is indeed the true visible Church of Christ, whose doctrine we must in all points beleue and follow:

Lib. contr. epist.  
Parm. cap. 7.

Lib. de prescrip.

To this question I answer, that every companie which hath the name of Christians, or which challenge to themselves the name of the Church, are not alwayes the true Church. For of heretickes we may well say, as *S. Austin* doth: *Non quia Ecclesiæ Christi videntur habere nomen, idcirco pertinent ad eius consecrationem*: They doe not therefore pertaine to the consecration of the Church of Christ, because they seeme to carry the name of the Church of Christ. For (as the same *S. Austin* saith in another place) heretickes are onely whited over with the name of Christians; when indeed *Si hæretici sunt* (as *Tertullian* sayth) *Christiani esse non possunt*: If they be heretickes, they cannot be true Christians. The reason whereof, the same *Tertullian* insinuateth to be, because they follow not that faith which came from Christ (to his Apostles and Disciples, and which was deliuered by them from hand to hand to our forefathers, and so to vs) but they follow that faith which they chose to themselves: of which election or choise, the name of hereticke and heresie did arise.

A.W.

Hitherto you haue laboured to proue the maior of your maine syllogisme, propounded in your preface, namely that the faith, which the authoritie of the true Catholick Church commends vnto vs, is to be held for the true faith. What successe you haue had in this prooffe, let them say that haue compared your arguments and my answers together. Now you are to proceed to the prooffe of your maine assumption, that they onely are the true Church, which make profession of the Romane faith. Your syllogisme is thus framed.

They onely are the true Church, to whom the certaine marks, by which the Church is to be knowne, belong.

But they that professe the Romane faith, are they to whom those markes belong.

Therefore they onely that professe the Romane faith, are the true Church.

The proposition or maior of this Syllogisme is not exprest by you, but necessarily implied in this thirteenth Chapter: where

where you say, that *the way to discern which is the true Church, is first to set downe, which be the certain marks whereby all men may easily know the Church.* The assumption or minor you endeavour to proue in the five Chapters following by a Syllogisme thus concluded.

*They onely who are one, holy, Catholicke, Apostolicke Church, are they to whom the certaine markes of the true Church belong.*

*But they that professe the Romane religion, are they who are one, holy, Catholicke, Apostolicke Church.*

*Therefore they onely that professe the Romane faith, are they to whom the certaine markes of the true Church belong.*

Your proposition or maior is in the two next Chapters; your assumption or minor in the sixteenth. In handling the proposition, first you labour to disproue the markes of a true church, which we assigne: and that in Chapt. 14. then you assay to propound and confirme other of your owne; as we shall see hereafter, if God will, when we come to Chap. 15.

Whereas you expound what you meane by a *visible Church*, viz. *such a one as may be found out and knowne*: you straighten the question, and auow that which no man denieth. For the question betwixt vs, is not whether the Church may be found out or no, but whether it be so visible and famous a congregation, that it may at all times be knowne of all men. If this be not that you should proue, what will become of your grand reason, that therefore <sup>q</sup> *there must alwayes be a knowne Church, the* q Cha. 5. & 12 *doctrine whereof euery man must rest vpon in all matters of faith, because otherwise it cannot be vniuersally true, that God will haue all men to be saued?*

It is indeed a matter worth the enquiring, which companies of them that professe Christian Religion, are the true Churches of Christ. For that all are not, it is apparent by your Antichristian Synagogue: and that all true Christians are bound (as much as lieth in them) to become members of some true church of Christ, it is manifest, because else they cannot ordinarily performe the duties of his true outward worship, which



are no where done but in his true churches.

† Occham in  
opere 90. dicitur

If the choise of any doctrine not receiued from Christ, be sufficient to make men heretickes, and churches hereticall; what may the world thinke of your synagogue, which is not ashamed openly to professe, that she holdeth many points of doctrine, which haue not prooffe out of the written word of God? For whereas to shift off the matter, you come in with *deliuerie* of I know not what, *from hand to hand by the Apostles and your forefathers*: who sees not that this conceit of yours both condemneth the Scriptures of insufficiencie, and maketh the reports of men the rule of the true faith, and openeth a wide gate to let in all deuices of mans corruption? What auails it, to know, that all doctrine is heresie, which comes not from our Sauour Christ, if we must beleue that all came from him, which your Pope and his Councell tell vs, they haue receiued by tradition? why should we not rather hearken to your Occham, who truly affirmed that *heresy is an opinion chosen by a man, contrary to the holy Scripture*? Surely there is great cause to suspect them of heresie, who refuse to make triall of their doctrine by Scripture, whatsoeuer they talke of *tradition from the Apostles by their forefathers*.

A.D. §. 2.

The way therefore to discern which is the true Church, is first to set downe, which be the certaine markes, by which all men may easily know the Church: and then to examine to whom these markes doe agree. The which, that I may the better performe in the Chapter following, here I thinke good, first briefly to note what belongeth to the nature of a good and sufficient marke.

Note therefore that two things are required in euery sufficient marke. The first is, that it be not common to many, but proper, and onely agreeing to the thing, whereof it is a marke. As for example, it is no good marke whereby to know any particular man, to say he hath two hands or two eares, because this is common to many, and therefore no sufficient note or marke whereby one may be distinguished or knowne from all other. But a marke, whereby we may discern one speciall man from all other, must be some one thing, or moe, which hee hath, and others haue not. As if hee  
were

were longer, larger, or fairer then the rest; or if some others were as long, and other some as faire; yet none were long, and faire both, but onely he. The second thing, required in a good marke, is, that it be more apparent, and easie to be known, then the thing. For example, If I were to describe and make known a certaine man, who were otherwise unknown: I must not thinke it sufficient to giue the definition of his essence, or to assigne the secret disposition of his heart, liver, and other inward parts, which are commonly harder to be known, then the man himselfe. But I must declare some apparent thing in his face, hands, or some outward part of his bodie: or in his voice, apparell, behaniour, or such like; which agreeing onely to that man; and being easie to be known, may be a meanes to make vs know the man we seeke for:

Taller, bigger  
Tall. Faire.

He that professeth to set downe certaine markes, whereby all men may easily know the true Church, that is, which Church indeed holdeth the true religion of Iesus Christ: vnder taketh that, which he will neuer be able to performe. For it is a matter not easily to be discerned by naturall men, no though we should admiethose for sufficient markes of it, which are falsely propounded by you, to that purpose.

A.W.

Bellarmino; from whom you tooke this, as (in a manner) all the rest of your Treatise, assignes three properties of your markes: those two, that you name, and a third, that they must be inseparable from the true Church. Now such plaine men, as we are, haue conceiued by the first and last properties, that no marke is to be taken for a note of the true Church, but that, which cannot be common to it, with any other Church; But you hauing learned of Gregorie de Valentia, or discerned your selfe, that the foure marks you giue, are not such, if we consider them seuerally; tell vs here afore hand, that we must take them altogether, or else we marre all. So that, whereas afterward you seeme to make a shew of teaching vs a foure certaine markes, to know the true Church by, when all commeth to all, we haue but one marke made of those foure botched vp together.

(Bellar. de Ec-  
cles. mil. lib. 4.  
cap. 5.

Gregor. de  
Valent. Anal.  
fid. lib. 6. cap. 7.

u Chap. 15.



But let vs take a view of these two things, that you require, in euerie sufficient marke; the former whereof is, that it be proper to the thing, of which it is a marke.

x Bellar. de  
notis Eccles.  
lib 4. cap. 18.  
y Lib. 4. cap. 3.

This, you say is true, but not sufficient: For some marke may casuallie be proper to a thing at this time, which an other time may neither be proper to it, nor belög to it at all. Witnesse your long and faire man, who may lose his legs, and his beautie, or be ouergrown by some other, and so can by no meanes be knownen, for the longest and fairest. Persecution was sometimes a marke, whereby the true Church might be discerned: for it was proper to it; no men but Christians being killed or punished for religion. Yet I thinke no man would giue this for a marke to know the true Church by. Once x your Cardinall Bellarmine; is so farre from it, that he maketh the outward prosperitie of the Church, one of his fiftene notes, y whereby he would haue the true Church discerned. Therefore euerie sufficient marke of the Church must be such, as is alwaies to be had in the Church, not now present, an other time absent. Generally, to make a marke truly proper to a thing, it is required: first that it alwaies agree to the thing: Secondly, that it neuer agree to any other thing whatsoever.

This second property of a marke, that it must be more apparent, and easier to be knownen then the thing, I acknowledge to be true: so you tie not this alwaies to outward sense, whereof you bring example. For that greater apperancie to sense, is there onely required, where the thing we seeke for, is to be iudged by sense: but it is not requisite, that in matters which we can not know by any outward token, the marke, whereby they are to be knownen, should be outwardly more apparent: it is sufficient, if by search, and discourse it may more easily be discerned.

A.D. 63.

Wherefore, when we will assigne some good markes, by which, all sorts of men may, in some sort, discern, which particular companie of men is the true Church, we must haue speciall regard to assigne those things, which in some matters may be apparent to all sorts of men; sith all sorts of men had need to seeke out, and according to their capacitie discern which is the true Church: we must also assigne

assigne those things, which agree to no other companie, but that which is the true Church; to the intent that when a man shall see all those things, which be assigned as marks, to agree to any companie, he may straightwaies conclude, that companie to be the true Church: as on the contrarie side, if he perceiue, either all, or any one of them to be wanting, in any company, he may be sure, that, that companie is not the true Church.

In the former part of this chapter, you told vs, that the way to discern, which is the true Church, was to set downe, which be the certaine markes, by which all men may easily know the Church. Here in the conclusion, you mince the matter, I know not how, that All sorts of men may in some sort discern, and in some matters, may be apparent to all sorts of men. If it be enough to discern in some sort, that is, to giue a blind gesse, which is the true Church, what should certaine marks need: or why may not some common signes serue the turne? Neither will it fit your purpose, that the notes be such, as that all sorts of men may by them discern the Church: but they must be so apparent, by your doctrine, that euerie man of euerie sort may easily, and as it were, with playing, be able to iudge which is the true Church. Your last clause, that the markes in some matters, must be apparent to all sorts of men (that I may freely professe my dulnesse) passeth my vnderstanding. What is the meaning of these words, in some matters? If they signifie no more, but in some sort: it had bene good, you had spoken plaine, and not vexed your Readers with a needlesse labour of gessing at your meaning. Especially since (for all your faire promise of I wote not what easinesse in discerning, which is the true Church) all men may see, they must be driuen to bestow much time and paines, in examining the markes, you will set downe: because they are such as do not singly euerie one by it selfe, shew which is the true Church, but must all be ioyned together to breede this knowledge:

## CHAP. XIII.

That those markes of the Church, which Hereticke assigne, be not good markes.

This is a verie generall title, implying, as a man would  
gesse

A.W.

A. D.

A. W.



gesse, by the words, that you meant to refute all marks, that euer were set downe by any Heretickes. But if we should take your meaning, in that sense, your discourse would not answer our expectation. Besides, if all marks assigned by heretickes be naught, yours cannot possibly be good, which are brought by the grand hereticks of the world, the vowed vassals of the great Antichrist, the Pope of Rome.

A.D. §. I.

*Out of that which in the former chapter, I briefly noted, about the nature of a good marke, we may easily gather, that those marks, which some heretickes assigne, to wit, the true doctrine of faith: and the right use of the Sacraments, are no good marks, by which all sorts of men may come to know, which is the true Church, but are meanes (as Heretickes use them) to cast a mist over the whole matter, when as they know, that they can, most easily, conuert all the Sacraments, and holy words of Scripture, Ad imagines phantasmatum suorum, vnto their owne imaginations and phantastical opinions (as out of Saint Austin we may gather, that the manner of heretickes is,) especially when the authoritie of the Church, (which should correct those deprauations and false expositions) is not first, by other marks, known and admitted.*

A. W.

You would seeme to haue an especiall gift of making things easie: by your marks the Church may easily be discerned: out of the former Chapter we may easily gather. But I thinke it wil prooue to be so easily gathered, that a weake man may easily make you lose your labour in gathering.

That place of Austin doth so fit you Papists, as if he had spoken it of you by name. For to go no farther, then the matter in hand, whoeuer wrested the Scriptures, more to their phantasies, then you Papists, who are not ashamed nor afraid to apply the most gracious and comfortable promises of our Sauour Christ to his mystical bodie the Church, to an heape of prophane misbeleeuers, so they make outward profession of the Gospel in obedience to the Pope of Rome? It is enough, by your doctrine, to make a man a true member of the mysticall bodie of the Sonne of God, if he professe, as I before said, though he haue no part of the life of Iesus Christ in him.

A.D. §. 2.

*The doctrine of faith, therefore (I say) and the right use of Sacra-*

*z. Bellar. de  
Eccles. mil.  
lib. 3. cap. 10.*

Sacraments, be not good markes, whereby men may discern which is the true Church.

This I proove. First, for that by the true doctrine of faith (which they assigne for a marke of the Church) either they meane, true doctrine in some points onely, or in all. True doctrine in some points onely, is no good marke, because the heretickes teach the truth in some points. This therefore being not proper to the Church, but agreeing rather to heretickes, can be no good marke of the true Church: because it wanteth the first condition of a marke, which is, to be proper, and agreeing onely to the thing, whereof it is a marke. True doctrine also in all points, although it be proper (if we ioyne to it the right use of Sacraments, with obedience to lawfull Pastors) and agree onely to the true Church, yet it is no good marke: because it faileth in the second condition, which is required in a good marke, that is to say, it is not apparent or easie to be knowne of all those, who should seeke out the true Church. As I may easily proove, because to know which companie teacheth the truth in all points, requireth first learning, whereby one may understand the termes, and state of the question, or controuersie: besides, iudgement to discusse and weigh prudently the worth and sufficiencie of the authorities and reasons of both parts, that vpon this pondering of reasons, he may prudently conclude which is the better part. Moreover one had need to haue a supernaturall light of Gods grace and assistance of his spirit, whereby he may discern and see those things, which be aboue all naturall rules and reasons. Ad hæc quis idoneus? Who can say that himselfe is sufficiently furnished with these helpes? Who can be infallibly sure, that he hath all these, in such sort, as is requisite, for obtaining, by his owne industrie, true and infallible faith, in all points? Surely, at least, the vnllearned must needs confesse, that in diuers mysteries, they do not so much as understand the termes & state of the question: & much lesse are they able, to examine sufficiently the worth of enery reason: neither are all such as can perswade themselves, that they are singularly enlightened, and immediately taught of Gods spirit: neither, if they did thus perswade themselves, could they be vnfallibly sure, that in this their perswasion they were not deceined; for it is certaine, that some of them, that most strongly perswade themselves to be thus taught, are in this their perswasion



Li 3. con. Faust.  
cap. 13.

Isa. cap. 35.

A.W.

deceined: neither can the unlearned sufficiently know the truth, in euerie particular point, by giuing credit to some one, or other learned man, or any companie of the learned: vnesse that companie be first knowen, to be of the Church, and consequently to be guided in their teaching, by the holy Ghost, as I proued before. So that it is most hard or rather vnpoussible for a man, and especially for an unlearned man, in all points, Liquidam à tot erroribus discernere veritatem, to discern the plaine truth from so many errors, as S. Austin saith. It is also most hard for a man of himselfe to iudge, which use of Sacraments is right, if he be not first taught by the Church: sub this is a principall point of the true doctrine of faith, which is (as I said) verie hard or rather vnpoussible to be perfectly knowen by a mans owne selfe. But to know, first, which companie is the true Church: and then, by giuing credit to it, to learne which is the true faith, and which use of Sacraments is right, there are not so many things required, nor any great difficultie, as shall be declared. For the Church is that direct way, which Isaias speaketh of, when he saith: Hæc erit vobis directæ via, ita vt stulti non errent per eam. This shall be to you a direct way, so that euen fooles, (to wit simple and unlearned men) may not erre in it.

These are the two onely marks, whereby the true Church may be knowen, or to speake more plainely, whereby we may iudge of any companie of men professing Christian Religion, whether they be a true Church of Christ or no. For the better vnderstanding whereof, we must know, that howsoeuer we ioyne the Sacraments with the word, in this matter: yet we do not thinke them to be absolutely of equall necessitie with it, to the being of a true Church. The true preaching of the word is so simply necessarie, that whersoever it is, it maketh the Church, in which it is, a true Church of Christ: and whersoever it is not, there is no true visible Church. We denie not, that in time of persecution, many true Christians may be without opportunitie of meeting together, for the true worship of God in hearing his word, and calling vpon his name, which alwaies accompanieth true preaching, and yet still continue true members of Christs mysticall bodie the Church. But we say, that these men cannot be truly called such a visible Church of Christ:

as we now seeke for. Yet if these men shall ordinarily assemble themselves together, to offer vp praier to God, and by mutuall conference to edifie each other in knowledge and obedience: though they haue no certaine minister appointed for the performance of these duties: there can no reason be alledgd, why they should not beheld for a true Church, though not perfect & complete; or why men should not ioine with them, hauing no means to become members of any complete congregation, properly being a Church. The word then, in our opinion, is simply necessarie: and of it selfe sufficient, (as <sup>a</sup> Luther truly saith) *where no other signe of a Church can be discerned, to conuince a mans conscience, that there is a true Church, where he findeth the word truly preached.* Now the administration of the Sacraments is not so necessarie, but that there may be a true Church without it, vpon occasion: as <sup>b</sup> the Iewes had no circumcision amongst them, all the fortie yeares, when they trauelled through the wilderness. The reason of this difference is assigned to be this: that the word is as it were, the cause efficient of the Church, so that without it, there can be no Church: but the Sacraments are only seals of Gods mercies, and helps for the increasing of those graces, which are receiued by the ministerie of the word. Now these seales and helps are not requisite simply, to the being of that; they seale & helpe vs in, but onely to the better being, and increase of them. But if I may be bold, with reuerence of other mens iudgement, to speake my poore opinion, I think this reason sheweth the different necessitie of the word, and the Sacraments, rather to the making of particular men true Christians, the to the giuing of this or that companie the true being of a visible Church. And therefore (vnder correction) I would rather say, that the truth of doctrine deliuered in the ministry of the word, and praier are absolutely necessary, & the administration of the Sacraments not so altogether: because the former are such parts of Gods seruice, as may and must alwaies be performed, when the Church is assembled, but the Sacraments, neither can alwaies, nor need, at all such meetings, to be administered. Which we speake not, as if the true vse of the Sacraments, were not a necessarie part of Gods seruice, to be done,

<sup>a</sup> Luther de  
Concil. & eccl.

<sup>b</sup> Ios. 5.



upon all opportunities, with reverence and willingnesse; but for that (as before I noted) there cannot be (at all times) such opportunitie. Yea it may fall out, that in some true Church of Christ, there shall be no occasion to administer the Sacrament of Baptisme in many yeares. This then is that, which we hold concerning the markes of a true Church: First, that wheresoeuer we see the word of God truly taught, and the Sacraments truly administred, there we may be sure, there is a true Church of Christ: Secondly, that wheresoeuer the former of these is wanting, there is no true Church, whatsoeuer shew, or marke otherwise there be. Thirdly, that wheresoeuer the word of God is truly preached, and accordingly professed, there is a true Church, though the Sacraments upon occasion as is aforesaid, be not there administred: so that they be not neglected, upon any contempt, or erroneous conceit of their not being necessarie.

To disprooue our doctrine, concerning the markes of the, or rather of a Church, you bring this reason.

*If true doctrine be a marke of a true Church, then either true doctrine in some pointes, or true doctrine in all.*

*But neither true doctrine in some points, nor true doctrine in all, is a marke.*

*Therefore true Doctrine, is not at all a marke of a true Church.*

To the assumption.

I denie you Minor. *True doctrine in all points* is so certaine a marke of a true Church, that wheresoeuer we finde that, we may be sure there is a true Church. But because we enquire after such a marke, as may not onely assure vs, which is a true Church, but also teach vs to know euerie true Church: I answer more particularly, that *true doctrine in some pointes, viz. such as are fundamentall*, is so necessarie a marke, as that there is no where any true Church, but where there is such true doctrine; and that there is vndoubtedly a true Church, wheresoeuer that truth is taught and held.

Your Minor you prooue thus, first, that *true doctrine in some points* is no good marke.

That

*That which is not proper to the true Church, but agrees rather to hereticks, is no good marke of the true Church.*

Prooffe of the Assumption.

*But true doctrine in some points onely, is not proper to the true Church, but agreeth rather to hereticks.*

*Therefore true doctrine in some points onely, is no good marke of the true Church.*

Again I denie your minor, taking it in the best sense: for if I should take it in the worst, your whole syllogisme would be nothing to the purpose. My answer shall (I trust) make both these points plaine to euery man. I say then, that *true doctrine in all the fundamentall points of religion, is proper to the Church*: so that no hereticks hold all such points, though some haue held many of them. Or if any companie do hold them all, and yet for some error in other points of lesse moment, be counted, and be hereticall, their heresie is not such as may make them cease to be members of a true Church. Thus much of your assumption in the best sense.

To the Assumption.

By *true doctrine in some points onely*, you may meane that it is not a propertie belonging to the true Church, to beleene truly some points onely, and not all: and this indeed is rather proper to hereticks, then the true Church, because it is the dutie of all true Churches to beleene all things that the Lord hath taught in the holy Scriptures; whereas hereticks take vp conceits of their owne, which they mingle with the truth of God, either ignorantly or deceitfully. I haue reason to suspect this meaning, because you thrust in this word *onely*. In this sense your conclusion fighteth with a shadow. For we do not make it a marke of a true Church to beleene *some points onely*, but say it may be, and is a true Church, though it erre in some points, so it hold the fundamentall points soundly and truly.

This is the prooffe of the second part of your minor, that *true doctrine in all points is not a good marke of the true Church*: and it is thus concluded.

*Euery good marke of the true Church is apparent, or easie to be knowne of all those who should seeke out the true Church.*

*But true doctrine in all points is not apparent or easie to be knowne of all such as should seeke out the true Church.*



*Therefore true doctrine in all points, is no good marke of the true Church.*

To the proposition.

Your maior is false. *It is not required that every good marke be apparent or easie: if it may be at all found, though with difficulty and labour, that hardnesse cannot hinder it from being a good marke.* Do not your selfe acknowledge afterward, *that there is some difficultie in learning to know which cōpanie is the true church, and which use of sacraments is right?* What else meane you, when you say, *there are not so many things required, nor any great difficultie?* Indeed (as I doubt not but to make it appeare) there is neuer a one of those foure markes you assigne, but asketh great labour, and requires many things to the true and perfect knowledge of it. How then should all foure be apparent or easie to be knowne? Yea, I will say more; some of them are such, if not euery one of them, that a man can neuer come to the certaine knowledge of them by any labour whatsoever. And therefore if this be a sufficient exception against the doctrine and sacraments, why they may not be markes, either you must deuise some easier and plainer markes then you haue yet propounded, or do propound any where in this treatise, or else there will be no certaine meanes to know which is a true church of Christ, and which is not.

To the Assumption.

The rest of your long discourse concerning this first prooffe, is spent in prouing that which no man euer denied, viz. in confirming your minor, *that true doctrine in all points is not easie to be knowne:* which we all grant, and so passe ouer to the next point of the sacraments.

*It is most hard (say you) for a man of himselfe to iudge, which use of sacraments is right.* What meane you by saying *of himselfe?* If he be not first taught by the Church: what needs this by the Church? It is hard indeed for a man of himselfe, without any teaching, to iudge of any such matter: but it is not hard for any man of reasonable vnderstanding, to discern by a little teaching, what is right in this point, what wrong. For he may easily learne with small helpe, the institution of both the Sacraments out of the Scriptures, wherein all things are set downe which belong necessarily to the right administration of them. As for matters  
of

of circumstance, which appertaine not to the being of the sacraments, a man shall not need to make any so great question, whether they be rightly administred or no, as long as he seeth the substance kept whole & sound, according to our Sauiors institution: as if the sacraments were not truly sacramēts, and such as may be taken, though some matters in the administration of them, be not so well ordered as they might and ought to be. That the sacraments be in all substantiall points rightly administred, it is a matter of necessitie, whensoever they be administred: and that may be iudged of, without giuing credit to whatsoever the church will teach in that behalfe: which is your *teaching by the Church*, and on which you still harpe, though very vtuneably.

You fall now from simple disprouing of our marke, by reason of the hardnesse to know what is true doctrine in all points, to procure a dislike of it, by comparing it with the easinesse of yours: but of this I spake somewhat before, and must say more when I come to examine your marks, so much commended. In the meane while, I may not forget to shew the poorenesse of the prooffe you alledge for this surmised easinesse. The matter you vndertake to proue, is, that *to know first which company is the true Church, and then by giuing credit to it, to learne which is the true faith, and which vse of sacraments is right, is a point of no great difficultie*. This you would proue by that place of Isay: *This shal c Is. 35. 9. be to you a direct way, so that euen fooles shal not erre in it*. But what a weake prooffe is this? First, how shal I know that the Prophet speaketh here of the Church? You say so. Would any man dispute so loosely?

*If the Church (say you) be that direct way Isay speaketh of, then to know first which companie of men is the true Church, and by giuing credit to them, to learne what doctrine, and what vse of the sacraments is right, is a point of no great difficultie.*

*But the Church is that way he speaketh of.*

*Therefore to know first which company of men is the true church, is a point of no great difficultie.*

First I denie the consequence of your proposition. For though

To the proposition.

the



the Church were that way the Prophet speaketh of, yet might it still be an hard matter to know where that way lieth. Put case I cannot misse when I am in the way; will it follow hereupon, that therefore it is a point of no difficultie to find it?

To the assumption.

d Edit. vulgar.  
apud Vatabl.

e Vatabl. ad  
lsa. 35.  
f Gloss. interl.  
ibi.

g Tertul. cont.  
Marcion. lib. 4  
cap. 24.

h lsa. 30. 21.

i ler. 31. 31.

A. D. 6. 3.

2 Cor. 3.

Secondly I denie your minor also: *The Church is not that way.* Was it not meete you should haue proved a matter of so great importance? Your bare word is a poore prooffe; and yet that is all you bring vs. I omit the error of the translation, and the varietie of translations. There is a note<sup>d</sup> in the margine of your vulgar edition, as it is printed with Vatablus, that expoundeth *the way to be Christ.* Is not this interpretation of as great credite as your word? Vatablus speaketh much to the same purpose. *The way (saith he) that leadeth to God by Christ, shall be so certain, that euen they who haue no skill in travelling, shall not stray out of it.* Your<sup>f</sup> Glosse, by *the way*, vnderstands *the faith of Christ.* And so doth Tertullian, who also in the translation differeth much from your vulgar. The meaning is (as these interpreters haue truly said) that *the doctrine of the Gospell is a sure and plaine way to life euermlasting: in which way the simplest soule that beleeueth in Iesus Christ, shall be safely conducted by God spiritually into heauen: as the Israelites (to which story the Prophet seemes to allude) were guided by him corporally into the land of Canaan.* This is that which the same Prophet speaketh of in<sup>h</sup> another place: *Thine eares shall heare a word behind thee, saying, This is the way, walk ye in it.* Whereby the gracious direction of God is signified, teaching his children by that spirit<sup>i</sup> which he giues them, to go forward in the right way that leadeth to euermlasting life. Who euer expounded these places of the Church?

Secondly I proue the same, because when we seeke for the true Church, we seeke it principally for this end, that by it, as by a necessarie and infallible meanes, we may heare and learne of it the true faith in all points, which otherwise in it selfe is hidden, obscure and unknowne to vs: according to that of S. Paul: *Animalis homo non percipit ea quae sunt Spiritus Dei: The sensuall man doth not perceiue those things which are of the Spirit of God.* For sub none by the onely power of naturall wit (which in vnderstanding useth the helpe of outward senses) can obtaine the supernaturall knowledge of

of diuine mysteries, which we beleene by our faith: neither doth the Spirit of God (who is the principall cause, infuseth this gift of faith into our soules) ordinarily instruct any man in the knowledge of true faith, immediatly by himselfe alone, or by an Angell sent from heauen: we must needs if we will haue true faith, seeke first for that which it pleaseth Almighty God to vse, as the ordinarie instrument and as a necessary meanes by which men may learne true faith; tho which is no other but the preaching and teaching of the true church, according to that saying of S. Paul: Quomodo credent ei quem non audierint? quomodo audient sine prædicante? quomodo prædicabunt nisi mittantur? *Rom. 10.* How shall they beleene him, whom they haue not heard? how shall they heare without a Preacher? how shall they preach, vlesse they be sent? Therefore the true Church, which only hath preachers truly sent of God, must first be found out, that by it we may heare and know which is the true faith. Therefore of the two, the true Church is rather a marke, whereby we may know the true preaching, and consequently the true doctrine of faith, then contrarie, that (as heretickes say) the doctrine should be a marke, whereby all men must know, which is the true Church.

Belike, as you had good cause, you suspected your abilitie, to proue simply, that the true preaching of the word in all matters fundamentall, and the right adminitration of the sacraments, are not a good marke of a true Church. And therefore you rather chose to proue, by way of comparison, that the true church is rather a marke to know true doctrine, then true doctrine a marke to know the true Church by. For so runs your conclusion directly. *A.W.*

If the end of seeking the true Church (say you) be principally, that we may by it, as a necessarie and infallible meanes, learne true doctrine in all points, to which otherwise we cannot attaine, then the true Church is rather a marke to know true doctrine, then true doctrine a marke to know the true Church by.

But the end of seeking the true Church, is principally that we may by it, as a necessarie and infallible meanes, learne true doctrine in all points, which otherwise wee cannot attaine to.

Hb

There.



To the Syllogisme.

*Therefore the true Church is rather a marke to know true doctrine, then true doctrine a marke to know the Church by.*

Though the conclusion as I said, be not directly to the question, which is not comparatiue but simple, *whether true doctrine be a good mark to discern a true Church by, or no;* yet I will take it as it is, and answer to the parts of it.

To the proposition.

Your maior in the antecedent may haue a double meaning: First, that we cannot in any point learne true doctrine but by the Church; and then I denie the consequence. For true doctrine in the fundamentall points of Religion may be a good marke of the true Church, though we seeke the true Church, because there are many points which we cannot learne without it.

To the Assumption.

k Psal 42. 1. 2.  
47. 5. 6.  
48. 8. 9. 84.  
1. 2. 10.

But howsoeuer you vnderstand the maior, the minor is euidently false. First, because the principall end of seeking the true Church, is, that we may truly worship God in the assembly of his children, to his greater glorie, and our farther assurance of his loue to vs; as we may see<sup>k</sup> euery where in the booke of the Psalmes. Secondly, because we are not to learne of the true Church, as a necessarie and infallible meanes, but of the ministers thereof, who are appointed by God to giue vs knowledge of the meanes of saluation, by expounding the word of God to vs; not to binde vs to beleefe, by their authority.

Your minor you offer to proue in this maner.

*If no man without faith can obtaine the supernaturall knowledge of diuine mysteries, and faith be not to be had, but by the teaching of the true Church; then the end of seeking the true Church, is principally that we may learne by it, as a necessarie and infallible meanes, true doctrine in all points, to which otherwise we cannot attaine.*

*But no man without faith can obtaine the supernaturall knowledge of diuine mysteries: nor faith be had, but by the teaching of the true Church.*

*Therefore the end of seeking the true Church, is principally that we may by it, as a necessary and infallible meanes, learne the true faith in all points, to which otherwise we cannot attaine.*

The

The consequence of your maior is naught. It doth not follow, that we seeke the true Church, to learne of it as a necessary and infallible meanes; because we cannot know the mysteries of Religion without faith, which commeth by the teaching of the true Church: For there may well be teaching and learning, without any such authoritie in the Church that teacheth.

To the proposition.

Your minor is very doubtfull, as I will shew in answering severally to the parts of it.

To the Assumption.

First then, whereas you say, that *no man without faith can obtaine the supernaturall knowledge of divine mysteries*: if you meane that a man cannot acknowledge the truth of such mysteries without faith, your minor in that part is true: but if your meaning be, that a man cannot understand what the meanes of salvation appointed by God, are, without faith; I take your minor to be false. For though those meanes be indeed such, as no discourse of man ever could devise or thinke on, being utterly supernaturall, yet it is possible for a meere naturall man to learne what they are out of the Scriptures, and that without faith: because the Scriptures may be vnderstood by such helpes of the tongues and arts as humane learning doth affoord vs; though to the saving knowledge thereof, the especiall grace of God be absolutely necessarie.

The other point, that *faith cannot be found but by the teaching of the true Church*, may also have a double sense. The first, that *faith cannot be wrought in any mans heart but by the preaching of some man authorized to that purpose by the true Church*: and this as I shewed before, is not alwayes true: for faith may be, and hath bene begotten in some by the reading of the Scriptures, where the ministry of the word was not to be had; and by the teaching of ordinarie Christians, not set apart to preach the Gospel. The other meaning is this, that *faith cannot be attained to, but by our hearkning to the voyce of such a Preacher as we already know to be sent by the true Church*. And this indeed specially fits your purpose, but hath no likelihood of truth in it. For they that came to faith by the Apostles preaching, did not beleue them as men authorized for their instruction by the true church,

Chap. 3.



but as being conuinc'd in their consciences by the euidence of the truth they deliuer'd, without any regard or knowledge of their being sent by the true Church.

This weake minor of yours is vnderpropt in each part with a pillar of the holy Scripture: the former thus.

*No sensuall man can obtaine the knowledge of diuine mysteries. Euery man without faith is a sensuall man.*

*Therefore no man without faith can obtaine the knowledge of diuine mysteries.*

To the syllogisme.

If by obtaining the knowledge of diuine mysteries, you meane as-  
senting to the truth of God concerning saluation, I grant your whole syllogisme: and in this sense it was needlesse to proue that part of your minor.

To the proposition.

In the other sense, that a man cannot attaine to the knowledge of them but by faith, which the words manifestly import, I denie the maior, for the reason before alledged: but whatsoeuer your meaning be, the <sup>m</sup>Apostle faith no more, but that a naturall man, without the grace of God, can neither once imagine any such meanes of saluation (and other there is none) nor acknowledge those meanes as true and sufficient. Of the former, the Apostle speakes in the ninth verse, affirming that the meanes of saluation prepared by God for men, are such as neither eye hath seen, nor eare hath heard, nor euer entred into any mans heart. Of the latter is the place alledged by you, where the word signifieth rather an approving and receiuing, then a perceiuing: and the spirituall man, whom he there opposeth to the naturall, is said to discern of spirituall things, rather by acknowledging the truth of them, then by vnderstanding the meaning of the word preached concerning them.

vers. 9.

vers. 14.

n. 1. 2. 3.

vers. 15.

o Nature ge-  
nius.

Your translation (which I touched before) where you terme *hominem animalium*, a sensuall man, is senselesse. For who knowes not, that by a sensuall man, we meane a voluptuous man, giuen vp to his pleasures and sensuallitie? But the Apostle speakes not of such onely, but euen of the wisest and most vertuous that euer were amongst men, without grace: so that in his meaning, as well temperate Xenocrates and learned Aristotle (called for his knowledge <sup>o</sup>natures darling) vertu-

ous

ous Socrates and wise Solon, as Sardanapalus, Thersites, Nero, and such like, are naturall men : that is, such as haue no grace of God, but that shadow of it, which remaineth in all men, by nature ; and is helped by education and humane learning. It is true, that *P. Animalis & naturalis*, is not all one in nature : yet doth *Naturall* better expresse the Apostiles meaning, then *sensuall*; and generally, all writers haue made an opposition, in this sense, betwixt *Nature and Grace*, not betwixt *Sensualnesse and Grace* : as you may see throughout Austins, Prosper, Ieromes, and your owne Schoolemens writings. Neither will it helpe the matter to say ( as you doe ) that *Naturall wit in vnderstanding useth the helpe of outward senses*. For *sensuall* signifieth not him that vseth his senses, to the vnderstanding of this or that, but him that is drowned in *Sensualitie*. Besides, *naturall wit* doth not vse the helpe of the outward senses, alwaies in vnderstanding; yea, there are many, and the most excellent pointes of Philosophie, in which, Sense hath nothing to doe, as in the discourse of Reason, and the knowledge of Logicke; with all those hard, and worthie Questions of the Soule, and of God himselfe, as farre as they are to be conceined of, by the light of nature. If you will say, that we learne these things, partly by reading and hearing : I answer, both that we finde out many things in Philosophie, of our selues by studie, without anie helpe of Sense ( which rather is an hinderance to the soule in the search of such pointes, ) and also, that the knowledge we haue of diuine mysteries, is first brought to vs, and continually increased in vs, by the same Senses of seeing and hearing : else were your Church as good be without those preachers you so much brag of.

The other part of your Minor, that *faith cannot be had, but by the teaching of the true Church*, you prooue, or rather endeavour to prooue in this sort.

If no man can beleene without he heare, nor heare without one preach, and no man can preach except he be sent, then Faith cannot be had, but by the teaching of the true Church.

p Fernel. Ebr.  
fol. lib. 4. cc. 7.  
q August. de  
nat. & gra.  
Solut de nat.  
& gra.

Ad alio  
et alio  
et alio

et alio  
et alio  
et alio

et alio  
et alio



*But no man can beleue, without he heare, nor heare without one preach, and no man can preach, without he be sent. Therefore faith cannot be had, but by the teaching of the true Church.*

To the proposition.  
r Chap. 3.

I denie the consequence of your Maior, and affirme that *faith may be had without the teaching of the true Church*, though no man can beleue without he heare, &c. For<sup>r</sup> I haue shewed that some countries haue bene brought to beleefe without any such teaching by authoritie from the true Church. I also referre the Reader to my answer to your Minor.

To the Assumption.  
[Rom. 10. 14.]

That place of the Apostle concerneth not the ordinarie ministerie of the word, but the knowledge of the means of saluation: which (as<sup>r</sup> the Apostle truly saith) could neuer haue bene thought on by any man, if it had not pleased God, to giue notice thereof to the world, by men appointed and authorised to that purpose by himselte. But of this place and matter I spake sufficiently before, in this, and<sup>r</sup> in a former chapter.

r Chap. 3.

A. D. §. 4.

In Psal. 57.

*Thirdly, true faith is included in the true Church, and as it were enclosed in her belly; as Saint Austin saith, upon those words of the Psalme, Errauerunt ab utero, loquuti sunt falsa. In ventre Ecclesie (saith he) veritas manet; quisquis ab hoc ventre separatus fuerit, necesse est, vt falsa loquatur. Truth remaineth in the belly of the Church, whosoever is separated (to wit by difference in doctrine) from this belly of the Church, must needs speake false. Therefore like as, if a man had Gold in his belly, we must first finde the man, before we can come to see the gold it selfe: so we must first by other markes, finde out the true Church, which hath the gold of true faith, hidden in her belly, before we come to see the gold of true faith it selfe. Sith especially, we cannot see it, vlesse she open her mouth, and deliuer it vnto vs, and that we cannot (being spiritually blinde) certainly know it to be true, and not counterfeit, but by giuing credit to her testimonie of it. According as the same Saint Austin saith, Euangelio non crederem, nisi me Ecclesie autoritas commoueret. I should not beleue the Gospell it selfe, vlesse I were moued by the authoritie of the Church. For if we had not the testimonie of the Church, how should*

Lib. con. Ep.  
Fund. ap. §.

we

we haue bene infallibly sure, that there were any Gospell at all? Or how should we haue known, that those bookes, which beare title of the Gospell, according to Saint Mathew, Marke, Luke, and Iohn, are true Canonickall Scripture; rather then those bookes, which are written in the name of Nicodemus, and Saint Thomas, bearing the same title or inscription of Gospell?

Your third reason is thus to be framed.

A.W.

*That which is shut up in the belly of the Church, so that we cannot see it, unlesse she open her mouth, and deliuer it to vs, nor certainly know it to be true, but by giuing credit to her testimonie of it, is not a good marke to know the true Church by.*

*But true doctrine is so shut up in the belly of the Church, that we cannot see it, unlesse she open her mouth, and deliuer it to vs, nor certainly know it to be true, but by giuing credit to her testimonie of it.*

*Therefore true doctrine is no good marke to know the true Church by.*

Your Minor is false, in both parts of it. First, it is untrue, that true doctrine is so shut up in the belly of the Church: yea many a true Church may hold some errors, and many an hereticall Church some truth; onely the fundamentall points are necessarie to the being of a true Church. Secondly though true doctrine be in the belly of the Church, as indeed there is no true Church, in which it is not: yet is it not so shut vp in it, as you imagine. For it is first and principally in the Scriptures, where it may be found without any such authoritie of the Church, as you dreame of: yea I haue shewed, that the Apostles themselves did not beget faith in the hearts of them, to whom they preached, by any authoritie of the Church, but by euidence of the truth it selfe, which they taught. Concerning your prooffe from <sup>u</sup> Austins authoritie; I first answer, that he expoundeth not that place according to the literal meaning of the Propheer, who speaketh not of any belly of the Church, but saith that those lewd men, of whom he speaketh, haue alwaies bene giuen to naughtinesse from their mothers wombe. These wicked ones <sup>z</sup> (saith Vatablus) haue gone astray euer since they came forth of the womb, they

To the Assumption.  
Part. I.

<sup>u</sup> August. in  
Psalm. 57.

<sup>z</sup> Vatablus ibi.



y August. in  
Gloss. interlin.  
z Hieron. ad  
Psal. 57. &  
a Theodoret.  
ibi.

they haue erred, euer since they were borne. Yea Austin himselfe, as your <sup>y</sup> Glosse saith, sometimes expoundeth it otherwise then here: God (saith Austin) foreknew sinners, euen from the wombe: as he said to Rebecca. So doth <sup>a</sup> Ierome also vnderstand it; so <sup>a</sup> Theodoret. But let vs take it, as Saint Austin doth here mystically expound it: what will you prooue by it? That truth is so shut vp in the belly of the Church, that we cannot see it, vnlesse she deliuer it by her mouth? There is no such word in him, no such thing to be gathered out of him. His conclusion is, that therefore they, which differ from the true Church in doctrine, are in error: which is certainly true, concerning fundamentall points, and verie probable, in all other points whatsoever.

2. Part.

The other part of your Minor is, that true doctrine is so shut vp within the Church, that we cannot certainly know it to be true, but by giuing credit to her testimonie of it. For the disproouing whereof, it shall be sufficient, to call to minde that, which I haue often answered, concerning those who beleueed by the Apostles ministerie, without any consideration or thought of their being sent by the true Church: but only being conuinced by the manifest truth of that which they deliuered, concerning forgiveness of sinne by our Sauour Iesus Christ.

Your prooffe out of Austin is insufficient, as it may appeare in this sort.

If Austin say, that he should not beleue the Gospell, vnlesse he were moued by the authoritie of the Church, then true doctrine is so shut vp within the Church, that we cannot certainly know it to be true, but by giuing credit to her testimonie of it.

But Austin saith so.

Therefore true doctrine is so shut vp in the Church, that we cannot certainly know it to be true, but by giuing credit to her testimonie of it.

To the proposition.  
b August. cont.  
Crescon. lib. 2.  
cap. 31.

I denie the consequence of your Maior. First, because (as Austin himselfe saith of Cyprian) we are not bound by the authoritie of Austins iudgement, as if his writings were Canonically. We do Cyprian no wrong (saith Austin) when we distinguish his writings

writings whatsoeuer they be, from the Canonick authoritie of the diuine Scriptures. And againe, I take not Cyprians writings for Canonick, but consider of them according to the Canonick: and allow of that, with his commendation, which agreeth to Scripture, but, by his leaue, refuse that which disagreeeth from Scripture. This minde carried Austin to other mens writings, this minde he desired other men should carrie to his. Secondly, I denie the same consequence, because Austin might be mooued, by the authoritie of the Church, to acknowledge the Gospell for true, and yet, without the same authoritie, learne out of the Gospell so acknowledged, which is true doctrine, which false.

Concerning Austins testimonie, first, it is manifest, that he deliuereth not a rule, for all men to follow, as if by *leene* he meant, that a man ought not to beleue the Gospell; nor sheweth an impossibilitie of beleeuing it, vnlesse a man be moued, by the authoritie of the Church: but at the most, declareth, that the authoritie of the Church, preuailed with him so farre, as to make him acknowledge the Gospell for true, which else he had either not knowne, or doubted of. Secondly, it is obserued according to the rest of his writings, that the Latine word he vseth, in the African dialect, signifieth *Had not beleueed*: so that the sense is, *I had not beleueed the Gospell, as the truth of God, if the authoritie of the Church, had not moued me thereunto*. The first motiue was the authoritie, that is, the learning, consent, holinesse of so many worthie men, as from time to time had held, and did hold the Gospell, to be the truth of God. Vpon this ground Austin gaue himselfe to the studie of the Scriptures, and by the euidence of truth deliuered in it, discerned that it was the word of God, according to the report and reputation commonly held of it. This sense agreeth with Austins purpose, who to refute the Manichees, that tooke their master Manes for the Apostle of Christ, thus reasoneth against them. *I beleue not (saith Austin) that he is Christs Apostle, and then demaundeth of the Manichee what course he would take to prooue it to him. Perhaps (saith he) you will read the Gospell to me, and assay to prooue Manichaus person out of it: But what*

To the Assumption



if you should light upon one, that doth not yet beleene the Gospell? Then follow the words alledged by you, I truly had not beleene the Gospell, if the authoritie of the Church had not moued me. This is yet more cleare, by that which Austin writeth afterward. First (saith he) we beleene, that which yet we cannot discerne, that being made stronger in faith, we may attaine to the vnderstanding of that we do beleene, not men now, but God himselfe, confirming & enlightening our minde within. But howsoeuer we vnderstand it, Austin speaketh not of true doctrine shut vp in the Church, so that it cannot be knowne to be true, but by giuing credit to the Churches testimonie, which is the point in question: but onely of acknowledging the Gospell, to be the word of God. Now the same Church, or partie, which assureth vs, that the Gospell is true, may notwithstanding erre in the meaning of some points in it; and a man may discerne these errours, by the light, which shineth in the Scriptures, thus acknowledged.

First it is here confessed by your selfe, that Austins speech is not of all fundamentall points of true doctrine, but onely, (as I said) of knowing the Scripture to be the word of God: for so onely you reason out of it, and thereby shew plainly to all, that will see, that it cannot prooue the matter, for which you brought it. Secondly you proceed farther to prooue the point by an other reason, but faultie like the former.

If (say you) without the testimonie of the Church, we could not haue bene infallibly sure, that there is any Gospell at all, nor haue knowne that the Gospels of Matthew, Marke, Luke, and Iohn, are true Canonickall Scripture, rather then those of Nicodemus and Saint Thomas; then we cannot know true doctrine to be true, but by giuing credit to the Churches testimonie of it.

But we could not haue knowne those things without the testimonie of the Church.

Therefore we cannot know true doctrine to be true, but by giuing credit to the Churches testimonie of it.

To the proposition.

A man that is so full of his compound syllogismes, as you are, might learne to make better consequences in his Maior, then

then you commonly bring vs: Let vs grant you, that we could not know that there is any Gospell, or which is the Gospell, without the testimonie of the Church. All that will follow thereupon, is this, that we cannot know these two points of doctrine to be true, without giuing credit to the testimonie of the Church. Yea if I were disposed to trouble you, I would yet farther denie your said consequence, because though we cannot know these matters, without the Churches testimonie: yet we might know them without resting vpon the Churches authoritie. For the testimonie of the Church may be had by the ministerie thereof, without any such absolute authoritie of enioyning beleefe, or giuing credit to that she affirmeth, as an yndoubted truth.

This Minor, as the former in this chapter, consisteth of two parts, and is false in both of them, as I will shew particularly. First you say, that *without the testimonie of the Church, we could not haue bene infallibly sure, that there is any Gospell.* Your meaning is, that we could not haue knowne this certainly, but by giuing credit to the report of the Church, as a certaine truth. First, for the doctrine of the Gospell to saluation, it hath bene had, and may be had without any testimonie of the Church at all: taking the testimonie of the Church as you do, for the preaching of men publickly authorised to this dutie, by a companie of men so qualified, as you before describe your Church. I shall need no better prooffe, then to put you in minde againe of those nations, many and great, who attained to faith and saluation, by the teaching of the Apostles seuerally, without any such argument of the Churches absolute authority. Secondly taking the Gospell, for the 4. bookes of the Euangelists, I answer, that there may be true faith & true Churches, without the knowledge of those bookes, yea without the verie being of them: as it is manifest by the former example, many thousands being conuerted, and many Churches settled, without the knowledge, and before the publishing, or penning of them. But to come to the verie point, I answer further, that it is a grosse absurditie to make men beleefe, that there can be no certaine knowledge had, that there is any Gospell, but by giuing credit to the

To the assumption.  
Part. I.



Church : whereas no man can know, that there is any such authoritie in the Church, or any Church at all, but by the authoritie of the Scripture. It is more then ridiculous for me to belecue, that there is a companie of men infallibly taught of God, which is the truth, with authority to enioyne obedience to all men, in whatsoeuer they will teach, if I haue no better prooffe of it, then their owne word. For since God hath indued man with reason, it is both simplenesse and sinne for him, to belecue that, which is vtterly against the light of reason, if he haue no warrant from God so to do. But warrant he can haue none, to belecue such a conceit of any company, but from the scriptures; as it is euident by your own<sup>d</sup> courtie, who make a place of scripture the ground of your whole disputation. Therefore whereas you teach men first to know the Church, and then by the Church, the Scriptures; we say this course is vtterly ynwarrantable, hauing no foundation, either in reason or reuelation. Yea contrariwise we truly affirme, that the Scripture must first be knowne, at the least in that point, of the authoritie of the Church; and then the Church by the Scripture. And this is Austins iudgement directly. *Let vs not heare (saith he) this I say, this you say, but let vs heare, this saith the Lord. There are the Lords bookes, to the authoritie of which both of vs consent, both of vs giue credit, both of vs yeeld obedience: there let vs seek the Church, there let vs discusse our question.* And afterward, *I will not haue the Church to be shewed by mens doctrines, but by the Oracles of God.* And againe, *Let vs seeke the Church in the Canonickall Scriptures.* The like speeches are euerie wherein that booke. *Whether we be schismatics, or you (saith the same Austin) let neither you, nor me, but Christ be asked, that he may shew vs his Church.* But where shall we know, what our Saviour saith concerning his Church, and how he would haue it knowne, but in the Scriptures? Yet I denie not that the ministerie of men is necessarie to giue notice, that there are certaine bookes, in which it hath pleased God, to reueale the meanes of saluation to mankind; though I acknowledge not any authority in the Church, whereby men should be bound to beleue this their report, when as yet they are ignorant, that there is any such Church.

You

d Chap. 5.

e August. de  
unit. Eccles.  
cap. 3.

f Chap. 16.

g August. cont.  
lib. Petul. lib. 2.  
cap. 85.

You will say then, what shall we doe? or how shall we know that there is any Gospell? If you will giue me leaue, I will shew you what courſe is to be take. When you vnderſtand that there hath bin, and is ſtill an opinion, that there are certaine bookes written by Gods authoritie and appointment, to teach men the way to ſaluation, do as any reaſonable man would do, in a matter of ſuch importance. Get the bookes, reade and ſtudie them, with a true deſire to ſee whether they be ſuch as they are reported to be, or no. And becauſe thou knoweſt by nature that there is a God, and that he onely is all ſufficient to diſcouer the truth of his owne purpoſe, touching the eſtate of his creature, call vpon him, though in ignorance and weakneſſe, that it would pleaſe him to direct thee in this enquiry after the means of thy ſaluation or happineſſe. This done, thou ſhalt be ſure to find, by the euidence of truth manifested in thoſe bookes, that they are ſent from God, and not deuifed by man. If thou liue in ſuch a place as affoordeth the interpretation of theſe bookes by the miniſtery of men, uſe that ſingular bleſſing of God with reuerence and care to vnderſtand, and thou ſhalt by the merciful teaching of God, acknowledge theſe bookes to be the word of God, ordained for the ſaluation of thy ſelfe and other. This (will ſome man ſay) may perhaps breed a perſwaſion, that theſe bookes are from God, but how ſhall we come to be infallibly ſure of it? How elſe, but by the worke of the ſpirit of God in thy heart? What (ſay you) muſt we runne to reuelations? *Who knowes the ſecrets of God, but the ſpirit of God?* The truth it ſelfe 1. Cor. 2. 10. diſcerned by that light which the ſpirit kindleth in our hearts, worketh aſſurance of beleefe; to which the teſtimonie of the ſpirit is added for our further confirmation. Neither is this any other reuelation, then you Papiſts require in this caſe. For according to your doctrine, no man can be perſwaded *infallibly* of the truth of the Scripture, either for the text, or the interpretation, but by the eſpeciall teaching of the ſpirit: otherwiſe he hath not faith, but opinion of theſe matters. *Onely herein* See my anſwer to 12. art. part. 1. art. 3. ſtands the difference betwixt vs, that you ſay, *the argument whereby the ſpirit perſwades vs to acknowledge the Scripture, is the authoritie of the Church: we affirme it is the euidence of truth,*  
li. 3 which



*which he makes vs to discern, by our understanding enlightened, and to approue by our will thereto inclined, through his mightie and gracious worke vpon our soules.*

Part. 2.

The second part of your minor, is, that *we could not haue knowne the Gospels of the foure Euangelists to be canonical Scripture, rather then those of Nicodemus and Thomas, if we had not the testimonie of the Church.* Of the falsnesse of which opinion, I shall need to say little, because it is refuted in my answer to the former part. For this knowledge is not bred in vs by resting vpon the Churches authoritie, but by yeelding to the euidence of the truth, discouered to our hearts by the teaching of the holy Ghost. Concerning the authoritie of the Church in this point, it were a presumptuous and vnreasonable thing for any man (without very good proof, or great likelihood of reason) to deny or doubt of that which hath bin auouched so many yeares by the whole Christian world. But to make question of the bookes of Scripture, whether they be the word of God or no, and to denie that there is any meanes to know them for such, but the authoritie of the Church, is the next way to open a gap to Atheisme, & to lay open Religion to the scorne of the world. Can I not know the Scripture to be of God, but by the authoritie of the Church? How shal I then know it at all, since it is not reasonable to beleeeue there is any Church that hath such authoritie, but by the warrant of the Scripture? They do all they can, to turne reasonable creatures into beasts, who teach vs, that we must beleeeue the Church cannot erre, because the Scripture saith so: and yet denie that we can know there is any Scripture but by beleeeuing it, because the Church saith so. This is to dance in a circle, as if a man were coniured, that he could not get out of it. How shall I know there is a Church? by the Scripture. How shall I know there are any Scriptures? by the Church. Would your proud Clergie thus make fooles of Christian men, if they did not despise them, as voyd of all reason? I wonder how your Pope, Cardinals, Bishops, and the rest of your Cleargie, can forbear laughing when they looke one vpon another, and remember how they cosen, and (if I may vse the word in a matter of such importance) gull the world with such palpable

foo.

fooleries. But <sup>k</sup>your strumpet of Babylon hath made the Kings <sup>k</sup>Reuel. 17. 2 of the earth, and all nations drunke with the cup of her fornications, exalting her selfe aboue all that is called God, and making her selfe <sup>l</sup>the God of her slauish vassals. But the Lord is iust, <sup>l</sup>who (according to <sup>m</sup>the Apostles prophesie) hath sent the world <sup>l</sup>strong delusions, that they should beleene lies, that all they might be <sup>l</sup>damned which beleued not the truth, but had pleasure in vnrighteousnesse. And certainly if there were not a great measure of <sup>l</sup>blindnesse and sottishnesse in the hearts of men, that Gods purpose might take effect, it were vnpossible that reasonable men should so be lead by the nose to errour and destruction.

<sup>l</sup>Gloss. ad extra. Ioan. 22. de verb. signif. cap. quum inter. m 2. Thess 2. 11

Fourthly, if the true doctrine of faith, in all particular points, <sup>A.D. 5.5.</sup> must be foreknowne as a marke, whereby to know the true Church, then (contrarie to that which hath bin proued) the authoritie of the Church should not be a necessarie meanes whereby men must come to the knowledge of the true faith. For if before we come to know which is the true Church, we must by an other meanes, haue knowne which is the true faith; what need then is there, for getting true faith already had, to seeke or bring in the authoritie of the same Church?

This fourth reason and the next, labour to proue that part of <sup>A.W.</sup> your first assumptio in this Chapter, which we deny not, that the true doctrine of faith in euery particular point, is not a good marke of the Church. It would therefore be but lost labour to spend much time in the examining of them; yet somewhat I must say, and first to the former.

If the true doctrine of faith in all particular points, must be foreknowne, as a marke to know the true Church by: then is not the authoritie of the true Church a necessary meanes to know the true doctrine of faith by.

But the authoritie of the true Church is a necessary meanes to know the true faith by.

Therefore the true doctrine of faith must not be foreknowne in all particular points, as a marke to know the true Church by.

Your conclusion is no more then we grant; the consequence <sup>To the Syllo-</sup> of giuine.



of your maior, about which you take some paines, needs not your helpe for the prooue of it. Your minor is false. That which you brought before to prooue it, before was answered.

A.D. §. 6.

*Fiftly, if before we giue absolute and vndoubted credit to the true Church, we must examine and iudge whether euery particular point of doctrine which it holdeth, be the truth, with authoritie to accept that onely which we like, or which seemeth in our conceit right and conformable to Scripture, and to reiect whatsoever we mislike, or which in our priuate iudgement seemeth not so right and conformable: then we make our selues examiners and iudges ouer the church; and consequently we preferre our liking or disliking, our iudgement and censure of the interpretation and sense of Scripture, before the iudgement and censure of the Church of God. But it is absurd both in reason and religion, to preferre the iudgement of any priuate man (be he neuer so wittie and learned, or neuer so strongly perswaded in his owne minde, that he is taught by the Spirit) before the iudgement and definitiue sentence of the Church of God; the which is a companie of men, many of which, both are, and alwayes haue bene, vertuous, wise and learned, and (which is chiefe) is such a companie, as according to the absolute and infallible promises of our Saviour, hath vndoubtedly the holy spirit among them, guiding them and teaching them all truth, and not permitting them to erre, as before hath bin proued.*

A.W.

There is the same fault in this fift argument which was in the former, that it is brought to proue a proposition, which we denie not.

*If before we giue absolute credit to the Church, we must iudge whether euery particular point it holdeth be true or no, then we may make our selues iudges ouer the true Church.*

*But we may not make our selues iudges ouer the true Church.*

*Therefore we must not iudge whether euery particular point the Church holdeth, be true or no, before we giue absolute credit to the Church.*

To the syllogisme.

This conclusion supposeth that which can neuer be proued, that we are, first or last, to giue absolute credit to the Church: whereof in this Chapter there is no question. The point you

you undertake to disprove, is, that *the true doctrine of faith, in every particular point, is a good marke of a true Church.* This therefore you should have concluded, though indeed it make nothing against our opinion, who require not for a marke of the true Church, truth of doctrine in every point, but in all points *fundamentall.*

Your proposition is deceitfully propounded, as if we granted a companie to be the true Church, and yet would take upon us to receive and reject what we list: whereas we hold that we cannot acknowledge any true Church, but we must withall yeeld, that it maintaineth all substantiall points of Religion, from which we may not vary. Secondly, for a man to make himselfe iudge over the Church, is to take authoritie upon him to censure, reprove and condemne the Church: whereas all that we desire, is, that it may be free for us to discern that the doctrine held by this or that Church, is agreeable to the Scriptures, before we acknowledge it to be a true Church.

Of the syllogisme.

It is meere absurd and unreasonable, to prefer any private mans iudgement before the definitiue sentence of the church of God. But it is agreeable both to reason and Religion, that every private man, whose salvation lieth upon his true or false beleeuing, should consider whether that which he is enioyned by men to beleue, be warrantable by the word of God or no. *The Scribes and Pharises were the leaders of the people in the matters of Religion, yet were they blinde guides: and the blind people, by depending upon their iudgement, were caried headlong into the same pit of destruction with them. Were not the men of Bercea commended by the holy Ghost, for searching the Scriptures, that they might see whether the doctrine deliuered by Paul were agreeable thereto or no? And yet shall it be a fault in us to enquire of the same Scripture, concerning the doctrine of your Apostaticall synagogue? I say farther, it is against reason and Religion, to prefer any one mans iudgement before the definitiue sentence of many wise, vertuous and learned men; such as the Church hath vsually some amongst the members thereof. But it is most reasonable and religious, to prefer the truth of God manifested by one simple man,*

To the Assumption.

Mat. 15. 14.

Act. 17. 11.



Before the contrary determination of all that ever haue bin, or shal be of the Church, though neuer so wise, vertuous and learned. This is that which we teach concerning this matter: First, that no man is bound to take any thing for a matter of faith, but that which is proued to him by the Scriptures, the rule of faith. Secondly, that no man is to condemne any thing held by the Church, vnlesse he haue euident prooffe on his side out of the Scriptures. Thirdly, that euery man, in matters not determinable by Scripture (none of which are necessarie to saluation) should yeeld to the iudgement of the Church, whereof he is a member; and euery Church to the iudgement of the Christian Churches other where, vnlesse there be some good reason to the contrary. It is very possible for wise, vertuous and learned men to erre (for your priuiledge of not erring hath bin found to be counterfeit) who oftentimes follow the opinion of some one man, whose learning and pietie they cannot chuse but admire. P. Domingo à Soto affoord vs an example of this matter, where hauing alledged a sentence out of Austin, he addeth these words: *By reason of this saying of Austin (quoth Soto) all the Fathers afterward, and the whole multitude of Diuines haue by good right deliuered it as a truth, that the glorious Virgin neuer committed any actuall sinne; though Chrysostome, annuienter then he, were of another opinion. Let it be then vnlawfull, as it is, for a priuate man to prefer his owne opinion before the iudgement of a whole Church; and in this sense I graunt your minor: yet is it not vnlawfull for him to examine what any or all Churches teach, or to dissent from it, if he haue the Scripture for his warrant.*

p Sotus de nat.  
& grat. lib. 3.  
cap. 4.

A.D. 6. 7.  
1. John. 4.

*But you may perhaps say, that in Scripture we are willed, not to beleue euery priuate spirit, but to trie spirits, whether they be of God or no: and that therefore we must examine and trie the spirits of the Church, by looking into euery particular point of doctrine which it teacheth.*

*I answer: that in that place of Scripture, it is not meant, that it belongeth to euery particular man to trie all spirits; but in generall the Scripture giueth the Church warning, not to accept euery one that boasteth himselfe to haue the Spirit, and willeth that they should*

Should trie those spirits: not that euery simple or private man should take vpon him to trie them, but that those of the Church, to whom the office of trying spirits doth appertain, to wit, the Doctors and Pastors, which Almighty God hath put in his Church of purpose, *Vt non circumferamur omni vento doctrinae*, that we may not be caried away with euery wind of doctrine: and *Vt non simus paruuli fluctuantes*, that we may not be little ones, waivering with euery blast of those that boast themselves to be singularly taught by the spirit. So that this trying of spirits, is onely meant of those spirits, of which men may well doubt, whether they be of God or no: and then also this triall belongeth to the Pastors of the true church. But when it is certaine that the spirit is of God, we neither need, nor ought doubtfully to examine, or presumptuously to iudge of it, but submitting obediently the iudgement of our owne sense and reason, we must beleene the teaching of it in euery point. Now it is most certaine, that the spirit of the true visible Church, is of God, as out of holy Scripture hath bene most euidently prooued. And therefore our onely care should be to seeke out those marks, by which all men may know, which particular companie of men is the true Church of Christ: whose doctrine, we neither need, nor lawfully may examine and trie in doubtfull manner, but must obediently and vndoubtfully in all points beleene, as the onely assured and infallible truth.

Ephes. 4.

For the better strengthening of your minor, you assay to make, and answer an argument, which our Diuines vse to alledge against it: and this it is,

A.W.

They that are willed in Scripture not to beleene euery spirit, but to trie the spirits, whether they be of God or no, may iudge whether euery particular point the Church holdeth, be true or no.

But euery Christian is willed in Scripture not to beleene euery spirit, but to trie the spirits, whether they be of God or no.

Therefore euery Christian may iudge whether euery particular point the Church holdeth, be true or no.

The Assumption of this Syllogisme, we proue by that place q 1. Ioh. 4. 1. of Iohn, Dearly beloued, beleene not euery spirit, but trie the spirits



whether they are of God. To this our proöfe, you answer two wayes: First concerning the spirits to be tried; then concerning them that are to make triall. Of the former, your answer is, that this trying of spirits is onely meant of those spirits, of which men may well doubt whether they be of God or no. First, this answer cannot be warranted by the text, which is generall: *Trye the spirits*, that is, *all spirits that come to preach vnto you*, if we apply it to the teachers, rather then to the doctrine they deliuer. And surely if the Apostle had meant as you expound him, he would not haue said, *Trye the spirits*, but *trie some of them*. *Beleeue not enery spirit, but trie those of which you may well doubt*: but he saith generallly *the spirits*. Secondly, what may we imagine to be a cause of doubting? If want of lawfull sending, which is the great point you alwayes vrge; either we must know the spirits we may doubt of, to be vnlawfully sent, and then (by your doctrine) we must vtterly reiect them without any farther triall: or else the triall we are to make, if we doubt, is whether they be lawfully sent or no: for till that appeare, we may not heare them. But our Apostle appointeth vs to make triall by their doctrine. Thirdly, the reason and end of this exhortation, is, that we might take heede of false Prophets and false Apostles, which were crept into the Church. Many false Prophets were stirred vp by the diuell, faining that they had Apostolicall doctrine to deliuer. Therefore (saith Didymus) *the gift of discerning spirits is necessary*. Now these false apostles were not such as came without any calling; for the diuell must needs haue knowne, if he had bene then acquainted with your doctrine, that it was not possible for him to preuaile by men not authorized by the Church; but as the Apostle teacheth vs, they were such, as had gone frö amongst the true Christians, not by schisme, in refusing communion with them, so much as by heresie, in departing from the truth of doctrine, in maine points of religion. Fourthly, false teachers do so nearely resemble true, and come (many times) with such shew of holinesse, that a man cannot tell whom he should trust or suspect, but as he findes his doctrine to be futable, or contrarie to the word of God. Therefore Ferus a writer of your owne, and one of no meane

.W.A.  
 & Didym. Alex.  
 ad 1. Ioan. 4.

(Mat. 7. 15.)

meane account, vnderstandeth by spirit, doctrine. The Apostle warnes vs (saith <sup>t</sup> Ferus) that we beleene not euery spirit, that is, euery doctrine and perswasion. To which purpose he alledgeth also that of Saint Paul, <sup>u</sup> *Trie all things, hold fast that which is good*: alledged by <sup>x</sup> Thomas, in the same matter. To make this your answer the more likely, you tell vs, that when it is certaine that the spirit is of God, we neither need, nor ought doubtfully to examine, or presumptuously to iudge of it: as if we thought any such doubtfull or presumptuous course lawfull. Yet in this case there is a difference to be obserued: If we know the preacher to be sent of God, in such sort, as the Apostles were, that he cannot erre, then euery least doubt of that which he deliuereth, is presumption and sinne. But otherwise, though it appeare to vs, that he be authorised by God, we may safely take liberty to examine whatsoeuer he teacheth, without any presumption to iudge, or needlesse doubting of that he deliuereth. In a word, if we heare such a man, it is our dutie not to suspect his doctrine, but where we haue some good apparence of Scripture for our suspicion. In which case we are to search the word of God, and to open our doubts to him, that we may be satisfied. If the matter be such, as we cannot clearely prooue to be false by Scripture, we are with all reuerence and humilitie, to suspect our owne iudgement, rather then his, whom God hath appointed and authorised to be our teacher: so farre must we be from presumption.

Your second exception is against *them, that are to trie the spirits, who are not* (say you) *euery simple or private man, but the Pastors of the Church, to whom the office of trying spirits doth appertaine; as being put by God in his Church of purpose, that we may not be carried away with euery winds of doctrine.* That this exhortation belongeth to all Christians; it may appeare by these reasons. First, we haue the like generall admonitions in other places of Scripture to all Christians, not onely to Pastors and Doctors. <sup>y</sup> *Beware of false Propheits* (saith our Sauour to all men) *which come to you in sheeps cloathing. Trie all things* (saith <sup>z</sup> the Apostle) *and hold fast that which is good*: which latter place, as before I noted, is brought by <sup>z</sup> Thomas of Aquin a *Vbi supra.*



b 1. Pet. 2. 18.

c 3. 1. 7

Ephe/5. 22. 25

Col. 3. 18. 19.

Holkot. in 2.  
q. 4. ad 7. arg.  
princip.

c Ephe/4. 14.

d Act. 20. 18.

and Ferus, to expound this text of Saint Iohn. Secondly, the whole Epistle is written to all in generall, without any particular instruction, or exhortation to this or that kinde of Christians, *as teachers, learners, masters, servants*, or such like. Thirdly, it is <sup>b</sup> the course of the Apostles, where they descend from generals to particulars, to giue some speciall notice of that change by naming seuerally the estates, to which they speake, and not continuing onely the common titles of *beloued* or *brethren*, as the Apostle in this place doth. Fourthly, himselfe professeth, that his Epistle is written in generall to all men, yea euen to *young men and babes in Christ*. Neither doth he, in this exhortation, restraîne his words to them, that are teachers. Fifthly, if it be not lawfull for priuate men to trie the spirits, then are they to receiue whatsoeuer is taught by any particular Doctor or Pastor; and so be bound to beleue meere contradictions, if it fall out, as sometimes it doth, that one man preach contrarie to that, which an other hath taught. Sixtly, the Lord hath imparted the scriptures, and enioyned the search of them, as well to priuate men, as to Pastors and Doctors. Seuenthly, and last, blinde people shall perish euerlastingly, with their blinde guides: and therefore it cannot be, but that God hath giuen them libertie to trie the spirits, that they that will not, may haue no excuse for their erring, but be iustly damned.

The place you bring out of the epistle to the <sup>c</sup> Ephesians, doth not prooue that Pastors & Doctors only are to examine spirits, though this belong in speciall sort to them, <sup>d</sup> whom the holy Ghost hath made ouerscers of the flocke of Christ. Gods end, in appointing them, is, that we should not be carried away with euery blast of doctrine: but we must needs be so carried, if we receiue without choise, whatsoeuer is deliuered. They are helpers of our faith, not Lords ouer it. Their dutie it is, to teach vs, how to discerne of true doctrine, and to perswade vs to embrace it, not to enforce vs to giue credit to all they say. Thus haue I answered all those arguments, that you thought good to propound: all which notwithstanding, our conclusion standeth sound and firme, that *true doctrine in points fundamentall, is a certaine, and necessarie marke of a true Church of Christ.*

CHAP.

CHAP. XV.

*That these foure, Vna, Sancta, Catholica, Apostolica, that is to say, One, Holy, Catholicke, Apostolicke, are good markes, by which men may know, which is the true Church.*

A. D.

The second maine part of your whole treatise is this, that they which professe the Romane faith, are the true Church. Your prooffe is, that To them onely, the certaine markes, whereby the Church is to be knowne, belong. Which that you might make cleare vnto vs, you reason in this sort.

A. W.

*They onely, who are One, Holy, Catholicke, Apostolicke Church, are they to whom the markes, by which the true Church may be knowne, belong.*

*But they onely that professe the Romane Religion, are they who are One, Holy, Catholicke, Apostolicke Church.*

*Therefore they onely, that professe the Romane Religion, are they to whom the markes, by which the true Church is to be knowne, belong.*

The Maior of this syllogisme you seeke to prooue, in this Chapter by shewing, that these properties are good markes to know the true Church by. Now properties, if we shall speake properly according to Logicke, are Accidents or Adiuncts agreeing to euery particular of that kinde, wherof they are properties, and that alwaies: neuer at any time, to any thing of any other kind. Therefore the properties of a true Church, must be such, as agree to euery true Church at all times, & at no time to any other Church or thing, but to a true Church only. These the Logicians call *Propria adiuncta*, or *propria quarto modo*. Whether these foure alledged by you be such or no, taking the according to your sense, we shal see in examining your prooffe. That in some sense they are certaine markes of a true Church, we make no question.

*Since our Saviour Christ hath thought good to plant a visible Church vpon earth, which he would haue to continue, vntill the worlds end, for this speciall intent and purpose, that all men in all ages, by meanes of it, may learne the doctrine of the true faith: the*  
true

A. D. §. I.



true worship of God: the right use of the Sacraments: the wholesome lawes of good life: and generally all good things that appertain to the glorie of God, and the saluation of our soules; we haue not any reason to doubt, but that the same our Saviour (for the exceeding loue, which, of his part, without exception or respect of persons, he beareth to all mankind) hath ordained some markes or notes, by which all sorts, and consequently euen simple men may sufficiently discern which companie (among many which challenge to themselves the title of the true Church) is indeed the true Church. For sith, he would haue euerie one to heare, and learne things necessarie to saluation, onely of the true Church: we must needs thinke his wisdom and goodnesse to haue marked this his Church with such manifest signes and properties, that all men may easily know it, and discern it from others, whom he knew would take upon them (though falsely) the title and profession of the true Church.

Isay. cap. 61.

This seemeth to haue bene expressly foretold by the prophet Isaias, when he saith: *Sciatur in gentibus semē eorum, & germen eorum in medio populorū. Omnes qui viderint eos, cognoscent illos, quia isti sunt semen, cui benedixit Dominus.* Their seed shall be knowne in the nations, and their offspring in the midst of the people; all that shall see the shall know them, because these are that seed, which our Lord hath blessed. Which is as much, as if he should say, that the Church shall haue such manifest markes, that it shall be easie for euerie one to know them to be the true Church.

Lib. con. Ep.  
Fund. cap. 4.

Some of these markes are set downe by Saint Austin, who calleth them bands or chaines, which do hold a faithfull man in the Catholicke Church; although for the slownesse of his wit, or for some other cause, he doth not evidently see the truth of the doctrine in it selfe.

A. W.

Ere you come to prooue that which you haue propounded, you fall into an vnecessary discourse, about the marks of the Church: wherein first you prooue, as you can, that our Saviour hath left certaine markes, whereby all men in all ages may know the true Church. Secondly you set downe some names of these markes, giuen them according to the effects they worke in men.

The prooffe of your former point lieth thus.

ff

If our Sauiour haue planted a visible Church vpon earth, to the end that all mē in all ages, might learne of it only all good things appertaining to the glory of God, & their own saluatiō, the he hath ordained marks, by which euery mā may know the true Church.

But our Sauiour bath to that end, planted a visible Church.

Therefore he hath giuē marks, by which euery mā may know &c.

Though there be nothing in this prooffe, which hath not bene answered already: yet I muſt be faine to ſay ſomething to it. I denie the Minor, hauing ſhewed in answer to <sup>e</sup> the fiſt chapter, that it neuer was Gods purpoſe to haue euery particular man partaker of ſaluatiō by Ieſus Chriſt. Now it is needleſſe to adde that our Sauiour being <sup>f</sup> ſent by God, with perfect knowledge of his purpoſe, would not intend any thing contrarie to the will of his Father, or otherwiſe then he was directed by his commiſſion. *I pray not for the world, but for them, that thou haſt giuen me out of the world.* <sup>h</sup> All this preſent time there is a remnant, according to the election of grace. Therefore viſible Churches (ſo to dreame of any one vniuerſall viſible Church is againſt reaſon, not only againſt Scripture) were ordained properly (as the miniſtery of the word, & the ſeruice of Angels) for their ſakes that are to be ſaued, according to the election of God. Secondly, and as it were accidentally, for the hardening of them, that will not belecue, to leaue them without excuſe. To make your matter the more likely, you tell vs of our Sauiours loue to mankind, which in your diuinity is without exception, or reſpect of perſons. How then can it ſute with the purpoſe of God his Father, <sup>k</sup> who hath choſen ſome to glory, & reſuſed other, meerly of his owne iuſt will, without reſpect of difference in the parties ſo choſen & reſuſed? As for that loue of mankind, wherupon ſome men conclude, that either all, or the greateſt part of men are loued by God to eternal life, it is not to be vnderſtood by comparison of men to men, but partly of men to the Angels that ſell; in which reſpect the Apoſtle amplifies the mercy of God to vs, <sup>m</sup> He tooke not the Angels, but he tooke the ſeed of Abraham: partly of men, to all other creatures; none of which, beſides man, is vouchſafed the honour to be ioyned in vnity of perſon with the Sonne of God, and ſo to be made heire of euerlaſting glory.

To the Minor.

e Chap. 5.

f Mat. 3. 17.  
Ioan. 5. 30. &  
6. 38.

g Ioan. 17. 9.  
h Rom. 11. 5.

i Heb. 2. 14.

k Rom. 9. 11.  
l Tit. 2. 4.

m Heb. 2. 16.



It is needlesse to repeat what I answered before to this place of Isay, onely I will say thus much of your exposition, that though all, that see the Church, may know it: yet it doth not follow, that therefore all men may see it: which you make the end of planting a visible Church, that *euerie man may learne how to be saued*. We denie not, that the markes of the Church, are such as that any man, who hath the meanes, and will vse them with conscience and diligence, may come (by the grace of God) to the acknowledging of it, and by the ministerie of it, to saluation. Such is the truth of doctrine, wherein euerie man may be instructed, who will submit his reason to the euidence of truth contained in the holy Scriptures, and not wilfully resist, or carelessly neglect the worke of the spirit in the ministerie of the word.

*n August. cont.  
epist. Fundam.  
cap. 4.*

*The bands and chaines,* <sup>n</sup> Austin speaketh of, are not said to draw a man out of the world vnto the Church, but to hold him in it, that is in already. And surely he were vnreasonably absurd, that being borne in the profession of Christianitie, or by any other occasion, brought to ioyn himselfe vnto this or that Church, would not continue his beleefe vpon those grounds, that Austin there mentions, as long as there could be no sufficiēt reason brought to the contrarie, yea though he could not discern the truth of many points, which he held as he had bene taught. But Austin in the same place professeth, that *the markes*, he names, and *all other whatsoever; whereby he is held in the Catholicke Church*, are nothing worth in comparison of truth manifestly prooued out of the Scripture. But of this matter I shall haue occasion to speake againe hereafter, where you propound some of Austins words more at large.

A.D. §. 2.

*Of these markes, diuers authors haue written at large. I (for breuitie sake) haue chosen out onely these foure: Vna, Sancta, Catholica, Apostolica: One, Holy, Catholicke, Apostolicke: because I hope these will be sufficient, and because I finde these especially, set forth in Scriptures: commended by Conncels: and generally admitted, of all sorts, both Catholickes and Protestants, as now I am to declare.*

*First, for the generall admittance of these properties of the true Church:*

Church, I need no other prooffe, but that both Catholicks and Protestants allow of the Nicene, and Constantinopolitane Creed, wherein we professe to beleene the true Church, the which Church, is there described with those onely foure properties which before I named, as though by those onely, euery man might sufficiently know that Church, which in euerie point, they are bound to beleene. Now if besides this prooffe, out of the generally receined Counsels, some precise man would haue me prooue these properties to agree to the true Church, out of the Scripture it selfe, this also I may easily doe.

So many and diuers are the markes of the Church, propounded by<sup>o</sup> your Popish writers, that you had good cause, to giue some reason, why you cull these foure out of all the rest. First you alledge breuitie: wherof if you had beene so desirous, you would not so often haue repeated the same matters. You adde the sufficiencie of these, their being mentioned in the Scripture, commended by Counsels, and generally admitted by all sorts, both Catholickes and Protestants. All which, taking them in your sense, are generally false, as shall appeare in the particular handling of them. But indeed the true cause is, though you will not be knowne of it, that Bellarmine out of whom you haue patched vp your whole discourse, though he bring fiftene: yet confesseth that they may all after a sort, be reduced to these foure.

A. W.

<sup>o</sup> Bellar. de  
not. Eccles. li. 4.  
cap. 3.

There are two faults in this prooffe, whereby you labour to perswade vs, that these properties are generally admitted, both by Protestants and Papists. First, though both admit them, yet in diuers senses; we according to the true meaning of those Counsels; you according to those phantasies you haue deuised, for the establishing of your Apostaticall Synagogue. Secondly, we admit them not all as markes of the, or a visible Church, but as hidden properties of the Catholicke Church, the mysticall bodie of Iesus Christ, which are not to be discerned by the eye of the bodie, but by the light of faith, as all other articles in the same Creed are. What though there be no more properties, but those foure there set downe? will it follow thence, that therefore they are named, as though by those onely;



*euerie man might sufficiently know the Church?* Is that the vse of those points which are deliuered concerning the Father, the Sonne, and the holy Ghost? Or rather, are they not set before vs, as principall matters to be beleueed, of them? So are also these properties of the Church.

If any man be so simple, as to take your former prooffe for good, whereas it faileth in the chiefe point you would prooue by it, as I haue shewed; he is fitter to be pittied then instructed. But, is it a note of precisenesse, to desire prooffe, for matters of faith out of the scripture? Doubtlesse it was then no lesse precisenesse, to appoint the scripture for a rule of our faith; and as great, for our Saviour Christ and the Apostles to confirme their doctrine out of the scripture. For this course of theirs makes vs the bolder to require the like of you, whose authoritie we more doubt of: whereas if they had stood vpon their priuiledge, and neuer troubled themselves with proouing that they deliuered, or leaving their doctrine in writing, we should easily haue perswaded our selues to rest vpon mens authoritie, and not to looke for any prooffe by scripture. But giue me leaue a little to consider of this course of yours. The question is, *whether the true Church be with you or with vs.* You tell vs we shall know that, by seeing whether you or we haue the marks of the true Church: we accept of this triall. How shall we informe our selues what these marks are? Tush (say you) for that matter you must be ruled by the Councils. Why? but the Councils, as you would make vs beleue, were wholly for you, and consisted of Popish Bishops: what reason haue we then to stand to their iudgment, in a controuersie betwixt you & vs? You will answer that we say, they were not Popish. We say so indeed, and haue prooued it in diuers points, as occasion hath bene offered. But we adde further, that these Councils might erre, you demie it. How will you perswade vs the contrarie? When all is done, we must come to triall by the Scriptures, or else take your word for it. And is it for all this, precisenesse to require prooffe out of the Scriptures, of those marks you would prooue your Church by? I haue shewed before, that there is no means to know certainly there is any Church of Christ, or any Christ, but by the Scriptures.

tures. Are not the Scriptures then the fittest means to teach vs by what marks this Church may be knowne? The Councils tell vs, what they are. Who told them? the holy Ghost. Let it be so. But how did he tell them? by some reuelation, vitterly beside the Scriptures, or by truth in the Scriptures? If the former; we aske how we may be so perswaded? The church tels you so. Yet again the church? How knows the church that they had such reuelatiō? What help now, but about again to the scriptures? Thinke not much then, if in this questiō cōcerning the marks of the church, we desire to be taught by the Scriptures what those marks are; especially since (as you professe) you may do it so easily: but I am afraid you will do it with more ease then truth.

*The true Church is signified to be one, by those words of the Canticles, Vna est columba mea; if we will beleue the exposition of Saint Cyprian and S. Austin. Also we may gather the same out of those words of our Saniour, in which he calleth his Church vnum ouile, one sheepfold. Also by those places of S. Paul, where he termeth the Church vnum corpus, one bodie. Moreover, Christ our Saniour praying for his Church, did specially intreate, and without doubt obtained, vt omnes vnum sint, that all the members thereof should be one thing, to wit, that at the least they should all professe one and the same faith, all partake of one and the same baptism, and other sacraments, all liue vnder one and the same Lord, in due subordination and subiection to that vniforme and orderly gouernment of lawful pastors, ordained and appointed in the Church by him. The true Church of Christ therefore is one.*

*Contrary, the conuenticles of hereticks are destitute of this marke of vnitie, according as Tertullian affirmeth, saying, Denique penitus inspectæ hæreses omnes, in multis deprehenduntur cum autoribus suis dissidentes: Finally all heresies, if they be well looked into, are found to differ in many things from their first founders. And the reason of this disagreement among hereticks, the same Tertullian assigneth very well in the same place, saying, Variant inter se hæretici, dum vnusquisque pro suo arbitrio modulatur quod accepit, quemadmodum ea pro arbitrio composuit ille qui tradidit. Heretickes do differ (in points of doctrine) among themselves, while as eueryone taketh vpon him to fashion the faith which he re-*

A.D. 53.

The first mark

The first mark

out of Scrip-

ture. Cant 6.

Cyp. l. de vnit.

Ecclesie.

August. l. 6. in

Ioan.

Iob. c. 10.

Rom. 12.

I. Cor. 10.

Iob. 17.

Lib. de Preser.

Ibidem.

Ibidem.

Ibidem.

Ibidem.

Ibidem.

Ibidem.

Ibidem.

Ibidem.

Ibidem.

Ibidem.



ceined, according to his owne liking or fancie: like as he that first deliuered it vnto them, did inuent it according to his owne will and pleasure.

A. W.

We are now come to the very point, for prooffe of your maior, that *they onely who are one, holy, Catholick, Apostolick Church,* are they to whom the markes, by which the true Church is to be knowne, belong.

To make this prooffe good, you dispute in this manner.

*If One, Holy, Catholicke, Apostolicke, be good marks to know the true Church by, then they onely who are One, Holy, Catholicke, Apostolicke Church, are they to whom the markes by which the true Church may be knowne, belong.*

*But those foure properties, One, Holy, Catholick, Apostolick, are good markes by which the true Church may be knowne. Therefore they onely who are One, Holy, Catholicke, Apostolicke Church, are they to whom the markes, by which the true Church may be knowne, belong.*

To the proposition.

The consequence of your maior is but weake. For these foure properties may be good markes to know the true church by: that wheresouer we see them, we may be sure there is a true church: and yet there may also be some true church, where they are not. I dispute not, whether the true Church may be without these; but denie, that because these, where they are, are good markes, therefore there is no true Church where these are wanting. This proposition, though your prooffe be lame without it, you wholly omit, and so propound vs a reason which we need not yeeld to, though you were able to proue the minor neuer so sufficiently.

To the Assumption.

Your minor, as before I answered, is true, if we rightly vnderstand the meaning of those seuerall properties. But the prooffe you bring is scarce warrantable.

This syllogisme is gathered out of the conclusion of this Chapter. sect. 7.

To the proposition.

*All properties of the Church, belonging onely thereto, and apparent to be seene where they are, are good markes to know the Church by.*

*But these foure properties are such.*

*Therefore these foure are good markes to know the Church by.*

There is a third thing omitted by you, necessarily required

to make any propertie a good marke, viz. that it be such as alwayes agrees to the Church. For otherwise it can serue, as I answered to your former proposition, but only for the halfe dutie of a marke, because at some times I may see the Church, and not know it for all this marke. If I find these properties, I may assure my selfe that I haue found the true Church, because these neuer are but in the true Church; yet if the true Church may at any time be without these, as it may, for ought contained in your maior, then missing my marke, I shal be vnable to discern of the true Church.

This minor, for the first part of it, is true, in such sense as I granted the former: *these properties rightly vnderstood, belong onely to the true Church.* If the latter part also be true, that *they are apparent to be seene*, doubtlesse truth of doctrine, which maketh the Church one, must needs be a certaine marke of the true Church, though you denie it that prerogatiue. Let vs now see how you proue the parts of your minor, with this prouiso, that though you do proue them, yet you are little the nearer, because diuers former propositions, vpon which this depends, remaine still vnproued by you.

To the assumption.

*It is a propertie belonging onely to the true Church to professe one and the same faith, &c.*

Prooue of the Assumption. Part. I.

*But to be one, is to professe one and the same faith, &c.*

*Therefore to be one, is a propertie belonging onely to the true Church.*

I denie your maior: professing one and the same faith, is not proper onely to the Church; but common to it, with some false Churches which haue for a long time continued in one and the same heresie, as the Mahometans about a thousand yeares, the Arians about 1200. Secondly, if this marke be proper to the Church onely, then as long as heretickes continue in one and the same heresie, I may conclude that they are a true Church. But to make your proposition true, you must say in stead of *one and the same faith*, *one and the same true faith*, which is the marke we set vp, to know the true Church by: and the reason why the Church is said to be one. *There are (saith P Theodoret) infinite* and innumerable Churches in the Isles and in the Continent: but ge-

To the proposition.

P Theodoret, ad Psal. 47.

nerally



nerally all of them are made one by their agreement in true doctrine.

¶ *Ferus ad 10a.* The Church is said to be one (saith *¶ Ferus*) because of the unitie of  
10.16. faith, hope and charitie.

To the Assumption,

Your minor also is false, vnlesse you adde true, to professe one and the same true faith: as the place wherō you ground your large exposition, might haue taught you. For our Sauour did not pray that his Church might professe one and the same faith at aduventure, as if he had not cared what it professed, so it alwayes professed the same faith; but that it might alwayes professe the true faith, which he deliuered to his Apostles, and taught by his spirit.

¶ *1 Ioh. 17. 20.*

But indeed that prayer of our Sauour was not made for any companie of outward professors, but onely for those, and particularly for euery one of them that attaine to true faith in him. As for the prophane and reprobate, what is it lesse then blasphemie, to say that our Sauour prayed that they might be one with him and his Father, as they are one? especially since in the same chapter hee denieth that he prayeth for the world; and namely restraineth his prayer to them who by the ministry of the word beleue in him, that is, rest wholly and onely vpon him, not onely make profession of beleueing the Gospell, which is enough without any inward grace, to make any man a member of your true Church. Thus haue I spoken of this marke, as you should haue propounded your argumēt, according to the course of your disputation. Now that I may leaue nothing of any moment vnanswered, I will speake to it as it is set downe by your selfe. The matter you assay to proue, is, that the Church is signified to be one, or is one. To proue this, you alledge foure seuerall places of Scripture. The first is this, *¶ My Done is one.* Where by Done, you vnderstand the Church: by being one, professing one faith, &c. To this I answer, first, that it is no good course of disputing, to proue a matter in controuersie by a place that is figuratiue and allegoricall: because such texts (as *¶ Thomas* saith) affoord no certaine arguments: yea (as *¶ Austin* saith) it is impudencie for a man to expound any allegory to his purpose, vnlesse he haue manifest testimonies for the clearing of that which is doubtfull. Secondly, this interpretation of yours, is directly contrarie

¶ *vers. 9.*  
¶ *vers. 20.*

¶ *1 Cantic. 6. 8.*

¶ *Thom. in Boet. q. 2.*

¶ *August. epist. 48 ad Vincen.*

to Cardinall <sup>x</sup>Bellarmino, and by him refuted, who makes this <sup>x</sup>Bellar. de eccl. milit. lib. 3  
*Done to be the soule of a Christian in the state of perfectiō, and de- cles. milit. lib. 3*  
*liuers it as a certaine ground, that those things in the Canticles cap. 7.*  
*which are spoken of the Spouse, are not necessary to be understood of*  
*the Church, but may also be expounded of the Virgin Marie, or* <sup>y</sup>Psellus apud  
*of euery perfect soule. Thirdly, if we take it to be spoken of the Theod. in Cant.*  
*Church, as it is generally, and (as I am perswaded) truly ex-*  
*pounded; yet doth it not signifie any outward companie, but the*  
*true Church of Christ, the companie of the elect, called to the*  
*knowledge and profession of the Gospell: euery one of which*  
*is in his place and measure, that perfect soule whom the spouse*  
*of Christ so commendeth. Know (saith <sup>z</sup>Origen) that the Bride-* <sup>z</sup>Origen. in  
*groom is Christ, the Bride the Church, without spot or wrinkle; of Cant. hom. 1.*  
*which it is written, that <sup>a</sup>he might make it glorious, &c. And <sup>b</sup>Ie-* <sup>a</sup>Ephes. 5. 27.  
*rome, who translated that commentary of Origen, saith, that <sup>b</sup>Hieron. pro-*  
*the church spoken of in the Canticles, cleaueth and is ioyned to Christ am. in Cantic.*  
*aboue the heauens, as being made one spirit with him. So doth <sup>c</sup>E-* <sup>c</sup>Epiph. her. 33  
*piphanius vnderstand the place, affirming that the Church, is*  
*perfect, because she hath receiued from God grace and knowledge of*  
*our Sauiour Christ by the holy Ghost. <sup>d</sup>Bernard, no enemy to your* <sup>d</sup>Bernard. in  
*Church, saith in plaine termes, that the spouse is the Church of the Cant. ser. 98.*  
*elect: which is said to be one: because all together are the spouse*  
*of Iesus Christ, one chaste virgin. <sup>e</sup>The sheepfold our Sauiour* <sup>e</sup>Ioan. 10. 16  
*speaketh of, is the same spouse, in respect of the spirituall see-*  
*ding, which the sheepe haue in this life from him: or to speake*  
*more directly, it seemes to be that state of grace, into which the*  
*shepherd Christ leadeth his sheepe, that they may be folded*  
*vp, and safe frō all spirituall dangers, which might destroy them.*  
*Once, that he meanes not an outward profession, common to*  
*sheepe with goates, it may appeare by the whole course of the*  
*Chapter before, wherein all the sheepe of that fold, are not only*  
*said to be Christs sheepe, but also to heare his voyce, yea so to* <sup>vers. 4. 5. 8.</sup>  
*heare it, that they will not hearken to a stranger. His sheepe heare*  
*his voyce (saith <sup>f</sup>Austin) and he calls them by name: for he hath <sup>f</sup>August. in*  
*their names written in the booke of life. Hereupon saith <sup>g</sup>the Apostle,* <sup>g</sup>Ioan. tract. 45.  
*The Lord knoweth who are his. This sheepfold then is that estate* <sup>g</sup>2. Tim. 2. 19.  
*into which Christ the true Shepherd bringeth his elect, by the*



profession of his truth in the visible Church. If any man had rather apply this text to the outward estate of the Churches, I will not strue with him, so that withall he remember, first that in these outward Churches the elect onely are the sheepe, one with Christ their shepheard, as members of his mystical bodie. Secondly, that this one sheepfold is not to be considered in regard of the Churches being one in profession, but in respect of the Gentiles admitted to haue place in Christs mysticall body, as well as the Iewes, all difference betwixt people and people being taken away. In<sup>h</sup> the next two places the church is cōpared to a bodie (note that the comparison is chiefly of particular Churches, in respect of the seuerall members thereof) because of the mutuall coniunction and helpe which each part hath with other, and is to affoord to other. So doth <sup>i</sup>Lombard truly expound it, so you Glosse, so Lyra. If we stretch it farther, the chiefe cause why the church is *one bodie*, is assigned by Cardinal <sup>k</sup>Caictan to be *the spirit of Christ. For Christ* (saith he) *is as the soule, giuing life, by the holy Ghost, to his whole mysticall bodie.* But the holy Ghost quickens onely the elect, not the reprobate too.

<sup>l</sup>In the latter of the two places, <sup>m</sup>the same Cardinall expounds that *being one*, in respect of charitie: and <sup>n</sup>Catharin a learned Popish Bishop, vnderstands this bodie to be *the holy Church consisting of them that are predestinate and called, and iustified, and glorified, holy and faithfull.* Of the last place I spake sufficiently before. Agreement in the truth, is the marke we looke at.

This you adde to proue, that *to professe one and the same faith*, that is, *to be one*, is proper to the true church. Your prooffe is, that <sup>p</sup>Tertullia saith, that *all heresies, if they be wel looked into, are found to differ in many things from their first founders.* Tertullian might truly say so, of al heresies then known; & yet there may haue bin some since his time, perhaps that haue kept alwayes the same errors, without any change, worth the speaking of. But (as I noted before) since all heresies for a time hold their first errors, continuance in the same profession, can be no good marke of the true church, vnles you can set downe a certaine number of yeares, during which they must continue in one and the same faith, or else be held for hereticks because of their changing.

Now

<sup>h</sup> Rom. 12. 5.<sup>l</sup> 1. Cor. 10. 17.

<sup>i</sup> Lomb. Gloss.  
interlin. Lyra,  
ad Rom. 10. &  
Catharin. ibi.  
<sup>k</sup> Caictan. ibi.

<sup>l</sup> 1. Cor. 10. 17.<sup>m</sup> Caictan. ubi

supra.

<sup>n</sup> Catharin. ubi

supra.

<sup>o</sup> Ioan. 17. 20.

<sup>p</sup> Tertul de  
praescr. cap. 42.

Now in conclusion of this first marke, I must obserue a few points for the Readers instruction. First I desire it may be noted, that whereas *vnitie* is made a principal marke by your writers; they vnderstand as well *vnitie* of loue as of faith: you require but the one of them, and so giue vs but halfe a marke. Secondly, let it be obserued, that this marke is either no marke at all, or all one with ours; so that whereas you trouble vs with more then this, you make it much harder then we do, to find out the true Church. In the third place it would be considered what you meane by *one and the same faith*: I presse you with your owne argument, *Continuing in one and the same faith, in regard of some points only, is no good marke, because heretickes continue in some points of truth.* Continuing in all points can be no good mark: for it is not only hard, but vnpossible for a simple vnlearned man to be assured that any church hath alwayes continued in profession of one and the same faith, in euery point: yea this is infinitely harder, then to discerne of all truth, because the one is to be learned out of the Scriptures: the other cannot be known, but by searching the records of the church from time to time. Of the one there is certaine knowledge to be had, because the Scriptures are the word of God: of the other, the best assurance we can haue, is but the testimonie of men, that might erre by ignorance or partialitie. Whatsoeuer doubts or difficulties you can imagine concerning the false translation or misunderstanding of the Scriptures, the same wil accompanie all the writings of men, touching the doctrine of the Church in all ages. Then let any reasonable man iudge, whether you or we shew them a better marke to know the true Church by.

*The true Church is also proued to be holy, by that of S. Paul: A.D. 54. Templum Dei sanctum est, quod estis vos: The temple of God is holy, which temple you are. By which place notwithstanding S. Paul did not meane to signifie, that euery one of this companie was holy. For a little after in the same Epistle, he saith to the same companie: Omnino auditur inter vos fornicatio, & talis fornicatio, qualis nec inter gentes: There is plainly heard fornication among you, and such fornication, as the like is not among the heathen. He doth not therefore (I say) meane that euery one of the Church is holy, but*



that the whole companie is to be termed holy, because the profession thereof doth of it selfe wholly tend to holinesse: the doctrine being such as withdraweth from all vice, and instructeth and moneth men to vertue: the Sacraments also do not onely signifie, but in the vertue which they haue from Christ his passion, they also worke in vs (as instrumentall causes) true and inward sanctitie. Wherefore although euery one that is in the Church, be not holy, yet no doubt, alwayes some are: the which their holinesse, it pleaseth Almighty God to testifie and make knowne sometime by miracle; and ordinarily he useth to make it apparent enough by the light of their vertuous actions, which at all times in many members of the true Church, do so shine before men, that by it men are moued to glorifie God, and sometimes to imitate in their owne life that, which in others they admire. And whatsoeuer member of the Church faileth from this holinesse of life, it is euident that the fault is onely in himself, who liueth not according to the prescript of his professio, nor useth in due sort those means which it hath of the holy Sacraments, which (as I said before) are effectnall instruments of sanctification.

Contrariwise, no sect of hereticks is truly holy; neither was there euer any person that did inuent, or obstinately adhere vnto any sect of heresie, which had in him true sanctitie. And no marvel, because the very profession and doctrine it selfe of euery heresie, is opposie to the very rootes of true sanctitie; the which rootes be true Christian faith and humilitie. For how can he be truly holy and iust, who being possessed with the spirit of heresie, must needs be deprived of true faith, without which the iust man cannot liue? according to that saying of S. Paul: *Iustus ex fide uiuit*. Or how can he be holy, that doth not onely not humble himselfe like a little one, submitting himselfe to euery humane creature, for Gods sake: but doth proudly oppose himselfe against the vniuersall Church it selfe, whom God hath willed and commanded vs to heare, no otherwise then himselfe? For wanting this humilitie, and consequently the grace of God, which is denied to the proud, and given to the humble, there is no doubt but that howsoeuer such a man seemeth in his outward behauiour, he can haue no true sanctitie within him: the which true sanctitie failling inwardly, it is hard for him to beare himselfe so, but that sometime or other, by one occasion or other, he shall euen outwardly manifest this his inward

Hebr. 10.

Mat. 18.

1. Pet. 2.

Luk. 10.

Jam. 4.

inward want; as in these our daies, heretickes commonly do, in such apparent manner, that it is no hard matter to discern, that they be not (as some of them would haue the Church defined) a compaignie of Saints.

Having shewed before, that this discourse proceedeth not orderly, as it should, to the prooffe of that which is propounded by you, and denied by vs; I will not stand to lay out the fault, in euery particular, but content my selfe with hauing done it once for all. It is your purpose in this place to prooue that the Church is holy. A labour that might well haue bene spared: for who euer denied it, or doubted of it? But let me againe put you in minde, that when you haue prooued the Church to be holy, you haue got nothing: because euery qualitie of the Church is not by and by a marke, whereby it may be knowne. It may be proper to the Church, so that it can neuer be found but in the Church, and yet not be alwaies there to be found. It may also be true alwaies, and yet not be alwaies visible. But let vs see your prooffe.

A. W.

*The Temple of God is holy.*

*The Church is the Temple of God.*

*Therefore the Church is holy.*

The holinesse you meane, as you expound your selfe, is true and inward sanctitie, which you say is wrought by the Sacraments. And this indeed is the holinesse, which onely can make a man a Christian. For (as Thomas truly saith) *He that is not annointed with the grace of the holy Ghost, is not a Christian.* Hereupon, before I answer to your Syllogisme, I will make it manifest, by your owne argument, that holinesse is no good marke to know the Church by.

*a Thomas opus 6. in expos. symboli scilicet Sanctam Ecclesiam.*

*Euery good marke of the Church must be easier to be knowne, then the Church it selfe.*

*True inward sanctity is not easier to be known, then the Church it selfe.*

*Therefore true inward sanctitie is no good marke of the Church.*

The Maior is yours, in plaine words generally deliuered:

*The second thing required in a good marke is, that it be more apparent, and easie to be knowne, then the thing is.* The Minor is prooued by these words of yours in the same place. *The secret*

*Chap. 13.*

*M m 3*

*disposi-*



disposition of a mans heart is harder to be knowne, then t he man himselfe : how then shall true inward sanctitie be easier to discern, then the men in whom it is?

To the proposition.  
1. Cor. 3. 17.

If by *Temple* you vnderstand the whole company, as you plainly auouch, and by holinesse true inward sanctity, I denie your Maior. Because the whole companie makes not one person or subsistence, wherein onely there is place for such habits or qualities. True inward holinesse is a qualitie no where resident, but in some speciall substance, and therefore if the whole companie of the Church, haue not a generall soule as Auerrois dreamed of the world, it is vnpossible it should haue true inward holinesse. It should seeme also you saw as much your selfe, and therefore giue vs an other exposition of the place, that the whole companie is to be termed holy. In this sense you must conclude thus.

*The Temple of God is to be termed holy.*

*The Church is the Temple of God.*

*Therefore the Church is to be termed holy.*

But this prooueth not, that the Church is holy. Do you thinke, that the Nicene Councell, when it deliuered it as an article of faith, that we are to belecue *One holy Church*, meant nothing, but that the Church was to be termed holy? Yes: they meant to teach vs, that the true Church is truly holy, being purged from the guilt of sinne, by the sacrifice of our Sauour Iesus Christ, and indued with true habituall righteoufnesse by the spirit of sanctification. It is a poore marke to know the Church by, to tell vs, it is a companie that is to be termed holy. What then is the Apostles meaning, when he saith the Temple of God is holy?

1 Chrysost. ad  
1. Cor. homil. 9.  
Et ibi Ambros.  
Et Theophyl.  
Cyril. Hieros.  
Catech. 4.  
1 Irenae. lib. 5.  
cap. 5.  
y Cypri. testim.  
ad Quirin.  
lib. 3. sect. 27.  
2 Lombard.  
Thom. Lyra.  
Caietan. Catharin.  
ad hunc locum.

Many interpreters take this whole passage of the Apostle, fro the beginning of the 16. verse, to be a reproofe particularly of the incestuous person, and generally of all vncleane liuers: and they by *Temple* vnderstand seuerall Christians, sanctified by the Spirit of God, who dwelleth in them, and maketh them holy. Thus do <sup>a</sup> Cyrill, <sup>x</sup> Irenaeus, and <sup>y</sup> Cyprian apply the place. <sup>z</sup> Other, whose iudgement in this text I rather follow, thinke that the Apostle in these verses continueth his former discourse

discourse, concerning the ministerie of the word, diuersly vsed by diuers teachers: some building vpon the foundation gold, siluer, and pretious stones; other laying on it timber, hay, or stubble. A third kind destroying the foundation by false doctrine, of whom the Apostle here speaketh, threatning them destruction, because they destroy the Temple of God. The reason whereof <sup>a</sup> one of them giues in these words, *The Temple of a Catharin, ibi.* God is holy. To defile that which is holy (saith Catharin) deserueth destruction euen among the heathen. For if any man hurt the walles of the Citie, which the heathen accounted holy, he was to die for it. Now if this law were executed for the prophaning of walles, and temples made with hands, how much more ought the destroying of Christians, who by faith and lone haue receined the Lord Iesus, be so severely punished? Euen so much more (saith <sup>b</sup> Lyra) as spirituall things are to be preferred before corporall. *b Lyra: ibi.*

By the Temple of God then, the Apostle meaneth the congregations or Churches of professed Christians, such as that of Corinth was. These (he saith) are *holy*: that is, either consecrated to the worship of God, which is the professed end of Christian assemblies: or *truly holy*, in regard that they make profession, and so in charitie are to be taken (but where the contrary euidently appeareth) of being iustified and sanctified by the death and resurrection of Iesus Christ. You giue two other reasons of their being termed holy; the one that the profession of religion, of it selfe, wholly tendeth to holinesse. How can this be a good mark to know the true Church by, when euery company wil say, their doctrine hath the same end, and he that will beleue it of any company, must know and be able to iudge of euery point they maintaine? Your second is, that the Sacraments worke in vs (as instrumentall causes) true and inward sanctitie. I will not enter into the question about the Sacraments, what or how they worke: it is nothing to the purpose. But to the point: what hereticall Church will not, or may not say the like? whether truly or falsely it skills not: because that will aske a new examination, such as euerie one that must know the Church, cannot make. Therefore this marke of holinesse is not a good marke, to know the true Church.



Church by, being inwardly, and claimed by all companies of Christians.

Not onely some, but all the members of the true Church of Christ, are inwardly and outwardly holy, being purged by his blood and spirit. And this their holinesse is so manifest ordinarily, that there need none of your counterfeite miracles for the countenancing thereof: especially since God neuer tooke that course in his Church, to approoue any mans holinesse, by the gift of miracles, the vse whereof is to confirme doctrine, when need requireth: neither can any man from miracles conclude, that he which worketh them, is inwardly truly sanctified.

*e Mat. 10. 8.*

*d Ioan. 12. 6.*

*c Luc. 22. 48.*

*f Ioan. 6. 70.*

*g Mat. 7. 22. 23*

Was not Iudas one of them, to whom power was giuen euen ouer the diuels? Yet was he <sup>d</sup> a thiefe, <sup>e</sup> a traitor, and <sup>f</sup> a diuell.

Many wil say vnto me in that day (saith <sup>g</sup> our Sauour) Lord, haue we not by thy name prophecied, and by thy name cast out diuels, and by thy name done many great workes? And then will I professe to them, I neuer knew you, depart from me, ye that worke iniquitie.

But it is strange that you should make true inward sanctitie, the marke of the true Church, and so confidently affirme, that no doubt in the Church there are alwaies some holy: when as you maintaine, that <sup>h</sup> it is enough to make a man a true member of the true Church, that he professe outwardly, though he haue no one vertue within him at all. If all the members of the Church may be void of holinesse, how is holinesse a good marke of the Church? Certainly it is (at the most) but accidental, and such as the Church may haue, or lacke, without being, or ceasing to be a Church thereby. He is well holpe vp no doubt, that must learne how to know the true Church, of such teachers.

*h Bellar. de*

*Eccles. mil.*

*lib. 3. cap. 10.*

You haue prooued after your fashion, that the Church is holy; now you will prooue, that no companie, but the Church is holy.

No sect of heretickes is truly holy.

All companies of Christians (besides that of the true Church)

are sects of heretickes.

Therefore no companie of Christians (besides that of the true Church) is truly holy.

If

If by *hereticks* you vnderstand onely those, that erre in some fundamentall points of religion: I grant your Maior, and Minor. As for the conclusion, I am resolued of the truth thereof, without any prooffe from you. But if you account all hereticks, who in the error of their iudgement, dissent from other Churches of Christ, in matters not fundamentall, though true, I denie your said Maior: and affirme, that diuers Churches may differ in opinion one from another, and continue in that difference, & maintaine it confidently; so they do it not against their knowledge and conscience; and yet all of them be true Churches of Christ, and truly holy. For as long as the opinions a man holds, do not cut him off, from being a true member of the mysticall bodie of Iesus Christ, they make him not cease to be a true Christian, truly iustified and sanctified. But he that beleeueth truly in Iesus Christ, and holds no fundamentall error, continues by faith a member of our Sauours mysticall bodie. For as the iust liues by faith, so wherefoeuer there is true faith, there is life also: but, there is no life out of the bodie of Christ, because the spirit of Christ is not to be had, but in his bodie. And therefore he that by faith remaineth a member of Christs bodie, is a true Christian, truly iustified and sanctified, though not perfectly holy.

To the proposition.

Here we haue the prooffe of your Maior, such as it is.

*If the doctrine it selfe of euerie heresie be opposite to true Christian faith, and humilitie, the rootes of true sanctitie; then no sect of heresies is truly holy.* Prooffe of the proposition.

*But the doctrine it selfe of euerie heresie is opposite to true Christian faith and humilitie, the roots of true sanctitie.*

*Therefore no sect of hereticks is truly holy.*

If by true Christian faith, you meane any particular truth (as a Christian ought to beleeue euerie truth of God, though not so, as that ignorance, or misbeleeuing of euerie point can make him cease to be a true Christian) I denie the consequence of your Maior.

To the proposition.

I denie your Minor: *Not euerie heresie, but that which is against the foundation onely, is opposite to true Christian faith & humility.* To the Assumption.

vnderstanding by *Christian faith*, such a faith as is necessarily required

Nn

required



required, that a man may be a true Christian, by which onely he liues: not by beleeuing euerie truth, though that be required of him, as a dutie of sanctification. And so your prooffe also is answered. A man may haue *that faith*, by which a Christian must liue, though he be ignorant, or misinstructed in diuers points of doctrine.

I haue seuered this part concerning *humilitie* from the former, because it seemeth you tooke it to be of more importance, and therefore labour more in the prooffe of it.

*He that doth not humble himselfe to euerie humane creature for Gods sake, but proudly opposeth himselfe against the vniuersall Church, cannot be holy.*

*But no hereticke doth so humble himselfe, and euerie hereticke so oppose.*

*Therefore no hereticke can be holy.*

To the proposition.

I shewed before, that there is no such vniuersall Church, as you often name, but neuer prooue: and therefore this argument grounded vpon opposing against that which is not, in regard of such a commaundement, as God neuer gaue, is idle and vaine. More particularly I answer concerning your Maior: that although pride be alwaies a sinne, yet it may sometimes be found in in a man truly sanctified, & that in opposition against men in a matter of doctrine. But your proposition in regard of the former part of it, as you vnderstand it, is vtterly false. For it is (no way) against holinesse, for a man not to beleue euerie doctrine that men will propound. <sup>1</sup> *If I or an Angell from Heauen preach any otherwise to you, then we haue preached, let him be accursed.* <sup>2</sup> *Trie the spirits, whether they be of God or no.* As for that place of the Apostle which you alledge, your owne interpreters expound it, not of the Church, but of the ciuill Magistrate. He calls the office of a King, a humane creature (saith I Caietan) because a King is created by the voices, or consent of men: and he addeth euerie, that he might take away all distinction betwixt Heathen and Christian kings, in respect of obedience to them. <sup>3</sup> The Rhemists are yet more against you. So he calleth the temporall magistrate (say they) *elected by the people, or holding their soueraigntie by birth and carnall propagation, ordained for the worldly*

i Gal. 1.8.

k 1.Ioan.4.1.

1 Caietan, ad  
1.Pet.2.13.14

m Rhem. Test.  
ad 1.Pet.2.13.  
14.

worldly wealth, power, and prosperitie of the subiect, to put a difference (directly against your interpretation) betwixt the humane superioritie, and the spirituall Rulers, and regiment, guiding and governing the people to a higher end. But what need we any other expositor, since<sup>n</sup> the Apostle in the next words, directeth<sup>n</sup> 1. Pet. 2. 13 vs how to vnderstand it? Whether it be vnto the King, as vnto the<sup>14.</sup> superior, or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that do well. But let vs take it as generally as you will, if it be against humilitie, not to be subiect to the Church, it is also against it, not to be subiect to the King. Yet I hope no man is so mad, as to say, that he refuseth to be subiect to him, that doth not absolutely obey him in all things. How then can this place proue, that it is against true Christian humilitie, not to belecue the Church, whatsoeuer she propound to be beleueed?

None but hereticks do so humble themselues; and many dissenting from their brethren in diuers opinions, neither deserue to be counted hereticks, though they cannot be reclaimed from their errors, nor to be held for schismatics, as long as they breake not off communion with the, which yet may be done by ignorance, without pride.

If many heathen men haue so demeaned themselues, as that they could hardly, or not at all be charged with any grosse outward fault, doubtlesse it is possible for hereticks to do the like. At the least, what a gay marke of the Church is this holinesse, which (for a long time) may be, for ought men can discern, in an hereticke: who, all that while, may be taken for a true Christian? Besides, if truth of religion be to be iudged of by holinesse of conuersation, as a certaine marke (for that within cannot otherwise be seene) why may not a man change his conceit of anie religion, when he seeth any notable professor thereof fall into any grieuous sinne, as P Dauid, and P Peter did?

As for vs, whom you terme hereticks at your pleasure, if our worst Protestants be not farre past in villanie by your Papists, for treasons, murders, and generally all kinde of vncleannesse; I will confesse, that you line better then the grounds of your



religion require, and we worse then ours. But I leaue this point till I come to examine your Assumption, concerning the holiness of your Church of Rome.

A.D. 55.  
The third  
marke.  
Catholica.  
1/2ay. cap. 59.

The true Church is prooued also to be Catholicke, that is to say, vniuersall; first, in time, by most plaine prophecies and promises of the Scripture, as I haue already shewed in the eleventh chapter; vnto which here I will onely adde those words of Isaia: Hoc fecit meum cum eis dicit Dominus: Spiritus meus qui est in te, & verba, quæ posui in ore tuo; non recedent de ore tuo, & de ore seminis tui, & de ore seminis seminis tui, dicit Dominus amodò vsque in sempiternum: This is my couenant with them, saith our Lord: my Spirit which is in thee; and my words which I haue put in thy mouth, shall not depart from thy mouth, and from the mouth of thy seed, and from the mouth of the seed of thy seed, saith our Lord, from henceforth for euer.

Psal. 21.  
Psal. 71.

Ibidem.

Aug. in Psa. 71

Aug. in Psa. 71

It may also be easily prooued to be vniuersall in respect of place, by these plaine testimonies of holy Scripture. Conuertentur ad Dominum vniuersi fines terræ, all the bounds of the earth shall be conuerted to our Lord. Dominabitur à mari vsq; ad mare, & à flumine vsq; ad terminos orbis terrarum. He (to wit Christ) shall rule and haue dominion from sea to sea, and from the flood, vntil the furthestmost limits of the earth. Omnes gentes seruiant ei. All nations shall serue him. Vpon all which places and some other, see Saint Austin in his exposition of the Psalmes; and among other things, which he speaketh to the purpose, note his interpretation of those words à flumine vsque ad terminos orbis terrarū. Which words (saith he) do signifie, that the dominion of Christ began à flumine Iordano, from the flood of Iordan, where he, being baptised, was made manifest, by the descending of the holy Ghost, & the sound of his Fathers voice; from whence he began to chuse his Disciples; & from hence (saith he) Doctrina eius incipiens dilatatur vsq; ad terminos orbis terræ, cū prædicatur Euāgeliū regni in vniuerso orbe, in testimoniū omnibus gentibus, & tunc veniet finis. His doctrine beginning, is dilated or spread abroad, vnto the furthest parts of the earth, when the Gospell of the kingdome is preached ouer the whole world, for a testimony to all nations, after which done, the end (of the world) shall come. See also the same S. Austin in his booke de vnitae Ecclesiæ

Ecclesiæ, especially in the ninth & tenth chapters, where he cūeth & urgeth that place of S. Luke, where our Saviour saith, *Necesse est impleri omnia quæ scripta sunt in lege, Prophetis & Psalmis de me, &c. quoniā sic scriptum est, & sic oportebat Christum pati & resurgere à mortuis, & prædicari in nomine eius pœnitentiā & remissionem peccatorū in omnes gentes, incipientibus ab Ierusalem.* *It is needfull that all things should be fulfilled which are written of me in the Law, the Prophets and Psalmes, &c. for so it is writtē, and so it was needfull that Christ should suffer, and rise again from the dead the third day, and that penance and remission of sinnes should be preached in his name throughout all nations, beginning frō Ierusalem.* By which place, and diuers others, he sheweth plainly, that the true Church of Christ cannot be contained in a corner of the world, but must be vniuersall, that is, diffused and spread throughout the whole world: as the same S. Austin, beside his other proofes, gathered out of the very nam: Catholica, the which name (saith he) was imposed on the Church by our forefathers, vt ex ipso nomine ostenderent quia per totum est, secundum totum enim Catholon Græcè dicitur: that by the very name they might shew that the Church is throughout the whole world. For (saith he) the word Catholon in Greeke (wherupon Catholik is deriued) signifieth a thing which is generall or agreeing to the whole.

But we must note here, that when we say the true Church is Catholick or diffused throughout the whole world, it is meant, that at least by succession of time it hath bene, or shall be dilated more and more in euery nation, till it haue gone throughout the whole world. Moreover it is termed Catholicke, not onely because it shal be spread ouer the whol: world in processe of time, but also because euen in euery age it hath bin, and shall be alwayes in very many nations: and indeed in euery natiō, where any Christiā religiō is; which is in a sort to be spread ouer the whole world. This doth S. Austin in his booke de vnitatē Ecclesiæ, most diligently proue out of the Scriptures themselves. The effect of his argument is this: The Church must be such as it is described in Scripture. But in Scripture it is described to begin at Ierusalem, and to proceed into all Iewrie, and to go forward into Samaria: and to stretch it selfe further and further, vsque ad vltimum terræ, euen vnto the uttermost of the earth.



Coloss. 1.

Math. 13.

Math. 24.

And (saith he) the seed of the Gospell once sowne in the field of the world, fructificat & crescit, doth (not vniuersally or for the most part perish, but) fructifie and grow or increase, in omni mundo, in the whole world, and doth continue to grow or increase, vsque ad messē, vntill the haruest of the consummation of the world, as our Saniour signifieth: the which consummation will be when this seed is come to the full growth: prædicabitur Euangelium in vniuerso mundo, in testimonium omnibus gentibus, (saith our Saniour) & tunc veniet consummatio, the Gospell shall be preached in the whole world, for a testimonie to all nations, and then the consummation shall come. This is S. Austins discourse, by which he proueth that the true Church of Christ is not contained in a corner of the world, but must be dilated and spread in a sort ouer the whole world.

Act. 20.

Ibidem.

2. Tim. 3.

Aug. in psal. 57

On the contrary side, the congregation of hereticks is not Catholicke, neither in time nor place. And first for time, it is euident, because true doctrine was first preached and beleued, as the good seed was first sowne in the field, and afterward the cockle, that is false doctrine, was ouer sowed. Saint Paul did for three yeares space teach the Ephesians the true doctrine of faith, and had conuersed among them like a lambe, seruiens Domino cum omni humilitate, seru-  
uing our Lord with all humilitie: but after his departure, he said, he knew that rauenuous wolues would enter in among them, not sparing the flocke; and that euen out of their owne company, there would arise viriloquentes peruersa, vt abducant discipulos post se, men speaking peruerse things, that they may leade away disciples after themselves. And as this happened at Ephesus, so doubtlesse in all other places, where there hath bin any alteration of Christian doctrine; first the true faith was planted by some Apostle or Apostolicke man, and afterward the contrary was brought in by some speaking peruerse things, thereby leading away disciples after themselves. So that it is certaine, that no heresie is so auncient as the true faith: neither is any one of them of so long continuance for the time to come, as S. Paul signified, when hauing described heretickes of the latter dayes, he addeth, sed ultra non proficient, insipientia enim eorū manifesta erit omnibus: but they shall prosper no further, for their folly shall be manifest to all. The same doth S. Austin aptly expresse, Aug. in psal. 57 expounding those words of the Psalme: Ad nihilum deuenient tanquam

quam aqua decurrens. Non vos terreat scætes (saith he) quidam fluij qui dicuntur torrentes; hyemalibus aquis implentur, nolite timere, post paululum transit, decurrit aqua, ad tempus perstrepat, mox cessabit, diu stare non possunt. Multæ hæreses, iam emortuæ sunt, &c. *My brethren, let not certaine floods called land-brookes terrifie you; they are filled with winter waters, feare them not, after a while the water doth passe and runne downe, for a time it maketh a noise, but it will cease by and by, those flouds cannot stand long. Many heresies are now already dead, &c. Now if we will haue respect of place, it is certaine that no heresie is by proceſſe of time to spread it selfe absolutely over the whole world, as I haue promised that the true Church shall do, and the reason hereof may be assigned, because as S. Austin saith, diu stare non possunt, they cannot continue so long, as were needfull to get them so vniuersally spread over the whole world; especially considering that as S. Paul saith, when they haue continued a while, Insipientia earum manifesta fit 2.Tim.3. omnibus, their foolishnesse is made manifest to all, and so no marvel, si vltra non proficiant, if they prosper not, nor make no further progreſſe. Neither ordinarily in any one age is heresie so vniuersall in place as the true Catholick religio, but for the most part it is contained in one or two countries, as it were in a corner of the world. So that of hereticks we may wel say, as S. Austin doth, that they are those which say, Ecce hic est Christus, ecce illic, Behold Christ is here, behold he is there, (that is to say, the true doctrine of Christ is onely truly preached in this countrey or that countrey) of which kind of people our Saviour giveth vs warning, and biddeth vs, saying, nolite credere, beleene them not. We may wel say also of these, as the same S. Austin doth, Quæcunque congregatio cuiuslibet hæresis in angulis sedet, concubina est, non matrona: Whatsoeuer congregation of what heresie soeuer sitteth in corners (that is to say, is but in few prouinces, and in the rest of the Christian world, either is not at all, or at the least is not manifestly knowne to be) is a concubine, not a matron, to wit, it is not the spouse of Christ, nor the lawfull mother of the children of God. Wherefore sith there is this difference betwixt heresie and true Christian religion, that as the same Saint Austin saith, Singulæ hæreses in multis gentibus vbi Ecclesia est, non inueniuntur: Ecclesia autem, quæ vbiq; est, etiam vbi illæ sunt, in-*

Aug. l. de Vnit. Eccles. cap. 3.

Mat. 24.

August. l. de Symb. cap. 10.

Aug. l. de Vnit. Eccles. cap. 3.

in-



inuenitur: Heresies are not found in many nations where the church is: but the Church, which is euery where, is found in those nations where heresies are. This difference (I say) being betwixt heresie and the true religion, we need not doubt, but that to be Catholicke, or vniuersally receiued in the Christian world, especially at all times, is a note of the truth: And that therefore the companie which professeth the faith, which at all times, and in a sort, in all places, hath bin receiued of Christians, is undoubtedly the true Church of Christ.

A. W.

What if the true Church be proued to be Catholicke, will it follow therupon, that therefore it is alwayes Catholick: so that a man cannot know which is the true Church, but by knowing which Church is Catholick? For such must euery good mark be, proper to, and al times present with that wherof it is a mark. But let vs see a little better, what Catholicknesse this is, which you deliuer for a marke of the Church.

If you meane by the name *Catholicke*, as if that were the true Church, which calls it selfe *the Catholicke Church*, what is more easie then for any false church to take vnto it selfe that name?

1 Act. 5. 36. 37.

1 Mat. 24. 24.

Did not Theudas and Iudas profess themselves to be the Messiah? Hath not our Sauour forewarned vs, that there should arise false Christs and false Prophets? Yea the Donatists, who shut vp the church in a corner of Africa, were not ashamed to call themselves *the Catholicke Church*. And (as Austin saith) *All hereticks would be called Catholicks*.

1 Aug. epist. 48.

ad Vincent. &

contr. epist. fundam. cap. 4.

If you vrge the thing signified by the name: first, not one of your Papists among a thousand, vnderstands what this word *Catholicke* meanes; but onely that it is the name of euery one that holdeth of the Church of Rome. Secondly, if by *Catholick Church*, you meane such a church as hath bin euer since the comming of our Sauour Christ, and shall be at all times, and ouer all the world (as you expound your selfe:) how can it be a good marke of the true Church, when as it is an impossibilitie, that euery man should be able to search and know, which church hath alwayes bin, which hath not: which hath bin euery where, which onely in some places? and much more vnpossible is it (if there be degrees of impossibilitie) that euery either learned or vnllearned man should certainly know, which church shall alwayes

alwayes continue, till the end of the world. A man may finde in the Scriptures, that the true Church of Christ shal neuer faile: but which outward companie of men is this true Church, no man by this marke of future continuance can by any meanes discern. Whereupon I conclude, that your *Catholicknesse* is neither for the name, nor for the thing, any good marke of any true Church whatsoeuer.

That by *Catholicknesse* vniuersalitie of time should be signified, you presume, but proue not: and yet I am perswaded, you are not able to alledge any one ancient author but late Papists, that by the *Catholicke* Church vnderstands a companie that hath bin alwayes since the beginning of the Christian Church, and shall alwayes continue till the second comming of our Sauiour Christ. I doubt not that the true Church spoken of in the Scripture, and the creed, hath so bin, and shall be: but I say that no man conceiues this propertie to be signified by the word *Catholicke*. The ground of my opinion is, that hauing found diuers reasons alledged by the Fathers, why the Church is said to be *Catholicke*, I could neuer light vpon that, concerning the time. <sup>u</sup> Austin ordinarily restraines *Catholickes* to place: as also <sup>x</sup> Optatus doth. <sup>y</sup> Pacianus where he purposely enquires the reason of the name, neuer once mentions it: no more doth <sup>z</sup> Cyril, who yet assigns sixe seuerall respects, in which the Church may be said to be *Catholicke*. And surely, if by *Catholicknesse*, vniuersalitie of time be signified, I see no reason, neither (I thinke) can you shew me any, why it should not as well include the time before our Sauiours comming, and so the Church of God that then was, as that which hath bin since his comming, and shall continue till the end of the world. So doth Thomas vnderstand the *Catholicknesse* of the Church, stretching it from Abels time to the end of the world. But your great maister <sup>a</sup> Bellarmine vterly denies that the Church before our Sauiours comming was *Catholicke*, restraining this *Catholicknesse* to the Church of the Christians. But because I acknowledge the truth of the doctrine, I will not strue about the word, though you should haue prooued the sense of the word, and not haue giuen too much credit to Bellarmine, who brings a place of <sup>b</sup> Austin to prooue

<sup>u</sup> Aug. de Gen. ad lit. cap. 1. E. pist. 170. ad Seru. in.

<sup>x</sup> Optat. contra Parmen. lib. 2. <sup>y</sup> Pacian. ad Sympr. epist. 1. <sup>z</sup> Cyril. Hiero. catech. 18.

Thom. in expos. Symb. S. Sanct. Eccles.

<sup>a</sup> Bellar. de Eccles. milit. li. 3. cap. 16.

<sup>b</sup> August. de v. nit. Eccles. c. 6. apud Bellar. de Eccl. milit. li. 4 cap. 7 S. Sunt autem.

Oo

that



Beda exposit. in  
Cant. lib. 5. ad  
cap. 6.

that *vniversalitie of time* is required to make the Church Catholicke; whereas there is not a syllable or a letter touching that matter in the place alledged. No more is there in that other place of Bede, (which also he brings) but rather we may proue thence, that *Catholicke* belongeth to place. *It is therefore called Catholicke* (saith Bede) *because it is edified in one and the same faith, ouer all parts of the world.* In the sentence next before, he speaketh thus: *Whence the Church is called Catholicke, hee teacheth, saying, All the Churches through all Iewry, Galilee and Samaria had peace.* So doth your Canon expound *Catholicke*: so Durand, though he adde also two other reasons of the name: but not that you bring.

Dist. 11. cap.  
Catholica.  
Durand in rat.  
diuin. offic. li. 1  
cap. 1. nu. 2.  
c. 1. a. 59. 21.  
d Hieron. ad l-  
say. li. 16. c. 59.  
c Rom. 11. 26.

As for the place you quote to prooue a needlesse question, what doth it concerne the visible Church, being spoken (as d Hieron. sheweth at large, and prooueth out of the Apostle) of the Church of the elect Iewes, or (at the most) of the elect in generall.

f Pacian. ad  
Sympro. epist. 1:  
de Cathol. nom.

Before I examine that which you haue here deliuered, touching the *Catholicnes of the Church* in respect of place, I hold it very needfull to consider what was intended by the name *Catholicke*, and how it hath bin vnderstood of auncient writers. And because this latter point may be a meanes to giue vs some light for the discerning of the former, I will begin with it in the first place. Whether the word were in vse in the time of the Apostles or no, so that any man was called a *Catholicke*, f Pacianus seems to stand in some doubt; yet he lets it passe as granted, that no man was then so called. Once it is out of all doubt, that it is no where in the Scriptures applied to any church, or to any man, or at all vsed. As for the title *Catholicke* giuen to the Epistles of Iames, Peter, the first of Iohn, and Iude, it came not from the holy Ghost the inditer of those Epistles, but was added afterwards by some man, when the bookes of the new Testament were gathered together into one volume: which may better appeare by the titles of the other Epistles also, τῷ ἁγίῳ Παύλῳ, &c. of Saint or holy Paul: which inscription questionlesse neuer was of the Apostles owne setting downe. That which I would haue obserued, is, that this name *Catholicke* was deuised and applied

plied to the Church, not by God in the Scriptures, but by man: and therefore it is of lesse importance, and more vncertaintie; yet no doubt, not giuen at aduenture, but vpon good ground, and to good purpose. For the original of it, it is Greeke, καθολικὴ of καθ' ὅλην, through the whole, or all: which we commonly call by two Latin names, vniuersall or generall: so that the Catholicke Church, and the generall or vniuersall Church are all one. To auow the antiquitie of this title giuen to the church, the confession of faith, which is commonly called the Apostles creede, may be alledged; wherein we professe that we beleene the holy Catholick Church. That this creed is very ancient, it is out of question; but that it was penned or indited by the Apostles themselves, we haue no certaine prooffe. But to leaue this point, and to returne again to the meaning of the words Catholick Church: the auncientest authors in whom I finde them (for they are not in Dionysius, Ignatius, Martialis, Polycarpus, nor in Iustine, Irenæus, Tertullian, Origen, or any man within the first 200. years) are <sup>a</sup> Clemens Alexandr. about the yeare 200. and <sup>b</sup> Cyprian about the yeare 250. After them it grew very common, especially in the Latin Church. Cyprian himselfe hath not (that I know of) any where deliuered the reason of that title Catholick. But <sup>c</sup> Pacianus Bishop of Barcelona in Spaine, purposely disputeth the question against Sympronia a Nouatian heretick, assigning two reasons of the name, in this sort: If (saith he) I must giue a reason of the word Catholicke, and expresse the Greeke in Latine, Catholicke is euery where one; or (as the learnede thinke) obedience to all Gods commandements: so that by his interpretation the Catholicke Church must be the company of them who in all places, here and there, professe one faith, and liue in obedience to all the commandements of God. This vnitie of true faith the Emperors respected, Valentinian, Gratian and Theodosius, when they commanded that all they should be called Catholick, who follow the faith that S. Peter deliuered to the Church of Rome. To this purpose is that of <sup>e</sup> Cyril, where he saith: The Church is called Catholicke, because it teacheth all things necessary to be knowne. This interpretation of the word, and reason of the title, <sup>f</sup> the Donatists gaue, saying that the Church was not termed

<sup>a</sup> Clem. Alexan  
Strō. li. 7. anno  
200.

<sup>b</sup> Anno 250.

<sup>c</sup> Pacian. de Ca-  
thol. nom. ubi  
supra.  
Anno 380.

<sup>d</sup> Cod. de sum.  
Trin. censos  
populos.  
Anno 372.

<sup>e</sup> Cyril. Hier.  
catech. 18.  
<sup>f</sup> August. ad  
Vincen. epi. 48.  
Brevic. collat. 3.  
diei. cap. 2.



Catholicke, because of the communion that one Church hath with another, throughout the whole world, but because it obserueth all the commandements and sacraments of God. To make short, the reason of the title Catholicke attributed to the Church, in the iudgement both of Greek and Latin writers, is, first the vniuersall dispersion of the church through all parts of the world. The Church (saith Cyril of Ierusalem) is Catholicke, because it is spread all ouer the world. It is called Catholicke (saith Austin) because it is dispersed through the whole world. See brethren (quoth the same Austin in another place) how the vniuersality of the Church spread ouer the whole world is commended. The Church (saith he) is called Catholicke, because it is vniuersally perfect, and failes in nothing, and is spread ouer the whole world. Where, though he seeme to acknowledge the Donatists interpretation, yet he addes the other as more principall. And in the conference betwixt the Catholiks and Donatists, the true Christians proued themselves to be Catholicks, and so rightly called, because they held communion with the Church spread ouer the face of the earth. This is that vnitie which accordingly was implied in the title of the Catholicke Church, signifying an agreement in matters of faith, which was betwixt the seuerall true Churches in all places. Hitherto may we reasonably refer that of Pacianus, who saith that Catholicke is euery where one. The vnitie is signified, in that so many seuerall congregations make but one church, in regard of that one faith which is comon to all: the vniuersalnesse of this church in the particular assemblies, is noted to vs by the word Catholicke. The Fathers in the Nicene councell thought good to expresse that vnitie by professing to beleene one Church, to which they added also Catholicke. So saith Alexander Patriarch of Alexandria, who was in the time of that Councell: We acknowledge one onely Catholicke and Apostolicke Church. So Theodoret afterward: There is one Church scattered ouer sea and land, wherefore we pray, saying, For the holy and onely Catholicke and Apostolicke Church. And in another place: Paul (saith he) nameth many churches, not by any diuision of spirit, but severed by distance of place. It appeareth then, that by Catholickenes, the vniuersalnesse of the Churches being in all places is signified. But what was the reason why

g Cyril. Hiero.  
catech. 18.

h August. ad Se  
uerin. epist. 170  
i Aug. ad Psal.  
65.

k August. de  
Gene. ad lit.  
cap. 1.

l Augus. Brevic.  
collat. 3. dici.  
cap. 2.

m Pacian. ubi  
supra.

n Alexander in  
ep. ad Alexand.  
Constant. episc.  
apud Theodor.  
hist. eccl. l. 1. c. 4.  
o Theod. ad  
Psal. 47.  
p Theod. in  
Cant. lib. 3. ad  
cap. 6.

why this title was added to the church? In all likelihood it was first deuised and applied to the Church, to signifie the breach of the partition wall, which sometimes stood betwixt the Iewes and Gentils, till by our Sauours death it was cast downe. This I speake vpon this supposition, that the word *Catholicke* was as ancient in the Church, as the time of the Apostles. But if it were brought in afterward (as I could easily perswade my self, but for reuerence of other mens iudgments) we may verie wel assent to *Pacianus*, who writes of it in this maner. *When after the Apostles times, heresies sprung vp, and men w<sup>er</sup> about to pul in peeces the done of God, that same Queen the Church, by diuersity of names (as euery seuerall heresie had a proper name:) did not the Apostolicke people (they that followed the doctrine of the Apostles) require a surname for themselves, whereby they might make difference of such as remained uncorrupted (with heresie, lest the error of some should rent in peeces the vnspotted virgin of God? Was it not meet that the principall head (the true Church) should haue a proper name to be knowne by?* It appeareth by these words, that the reason of the name *Catholick* was, at the first, that there might be a title, to distinguish sound Christians, and true Churches, from hereticks, & hereticall assemblies. To which purpose, that he might auow the vse of this name, he signifieth, that it had before bene vsed by Cyprian. And afterward he affirmeth directly, that *the true Christian people are diuided from the hereticall, when they are called Catholicke*. But you will perhaps demaund, why *Catholicke* should be applied to make this distinction. The reason thereof (as I thinke) is this. The Gospell by the preaching of the Apostles, was spred farre & neere ouer the face of the earth, & accordingly diuers Churches in diuers places established: all which agreed in the vnitie of the same faith and doctrine. But Sathan, who is alwaies watching to sow cockle, and darnell among the wheat, stirred vp here and there certaine peruerse and troublesome men, who set abroad errors to corrupt the truth of Doctrine. Now these teachers being discovered, that there might be a difference of name betwixt true Christians and them (for the name of christian was common to both) so that euery man might learne, by the verie name to auoid the

*q Pacian. ubi supra.*

*Mat. 13. 25. Act. 20. 30.*



t Pacian. ubi  
 supra.  
 u Cyprian. ad  
 Cornel. Epist.  
 41. Epist. 45.  
 Sect. 10. Epist.  
 71. ad Quin-  
 tum.  
 x Clemens A-  
 lexandr. Stro-  
 mat. lib. 7.

y Canus loc.  
 Theol. lib. 4.  
 sap. postre.

z Catechis.  
 Concil. Trident.  
 in expos. symb.

heretickes; it was thought meete by the learned and careful  
 gouernours of the seuerall Churches, that hereticks should be  
 called by some speciall name, either of their author, or of some  
 point of error, which they held: and the true professors should  
 haue the title of *Catholicks*, because they maintained the truth  
 of that doctrine, which was generally professed by the Churches  
 of God. In this sense <sup>t</sup> Pacianus saith, that *Christian was*  
*his name, and Catholicke his surname*. Hee that shall aduisedly  
 consider the vse of the word in <sup>u</sup> Cyprian, shall perceiue that  
*Catholicke* is opposed by him to schisme and heresie; and that  
 said by him, to be done against the *Catholicke Church*, which is  
 done contrarie to the practise of the seuerall Churches in all  
 countries. So <sup>x</sup> Clemens saith, that *heresies labour to rend the*  
*Church in peeces*: and he calleth the Church *Catholicke*, because  
 of the vnitie of one faith, generally receiued, as may be gathered  
 out of him: though indeed the chiefe thing, which he respecteth  
 in the vnitie of the Church, is, that *All the elect are*  
*made partakers of one and the same salvation, according to the co-*  
*uenant of God, which in all ages hath bene one and the same*. Where-  
 in he seemes to apply the terme *Catholicke* to time: but the rea-  
 son of the name by the generall and constant iudgement of the  
 ancient writers, is rather the generality of the Church, profes-  
 sing the same doctrine in all places. Therefore your great Bi-  
 shop <sup>y</sup> Melchior Canus, expounding this title, saith that *the*  
*Church is called Catholicke, because in every country, people, and*  
*nation, sexe and condision, it is spread farre and neere*. And by this  
 difference (saith he afterward) *it is distinguished, not onely from*  
*the Synagogue (or Iewish Church) but also from the conuenticles*  
*of hereticks*. So doth your <sup>z</sup> catechisme of Trent, set out by Pi-  
 us Quintus, vnderstand *Catholicke*. *The Church is called Catho-*  
*licke, because it is spread, in the light of one faith, from the East to*  
*the West, receiuing men of all sorts, be they Soythians, or Barbari-*  
*ans, bond or free, male or female*. Then followeth, *the vniuersa-*  
*litie of time, containing all the faithfull, which haue bene from A-*  
*dam euen till this day, or shall be hereafter till the end of the world,*  
*professing the true faith, and being built vpon Christ, vpon the foun-*  
*dition of the Prophets and Apostles*. If then we restraints the  
 Catho-

*Catholicknesse* of the Church, to vniuersalitie of place, wherein (as we haue scene) persons are also contained, *The Catholicke Church is nothing else, but the companie of the elect, taken now ordinarily not onely out of the Iewes, as heretofore till the comming of our Saviour, but also out of all nations and people whatsoener.* If we stretch it farther to vniuersalitie of time also, which can hardly be prooued out of the ancient writers, it comprehendeth all the elect that haue bene, are, and shall be, from the beginning of the world, to the end thereof. And thus much of the *Catholicke Church*, concerning the meaning, and reason of the word.

Now to your prooffe, as it lieth, not by way of refutation, but of explication: We grant (as I haue said often) that the Church is common to all people, and places, not shut vp any longer within the land of Iewry, nor appropriated to the Iews; and we condemne them of error, who teach (as sometimes the Donatists & Rogatians did) that it is enclosed in Affrick or Europe, or Asia, or America, or any of these, and not common to euerie one of them, as well as to any of them. But this is not so to be vnderstood, as if the Church of Christ must needs be in all these, or many of these at once in any one time. It is enough that we acknowledge the vniuersality of it *de iure*, though we denie it to be here, or there *de facto*: To speake plaine, it belógeth to the nature of the Church of Christ, to haue all places open to it, & it is no more tied to Rome or Ierusalem, then it is to London or Paris, yea it hath spred it selfe ouer the face of the whole earth, and hath bene, or shall be in euerie particular countrie: but this largenesse, hath not bene, nor perhaps shall be, at any one time, but by succession, as it hath pleased God to affoord the meanes of the Gospell, and giue a blessing to it, sometimes in one place, sometimes in an other, as your selfe presently acknowledge. But this doth not prooue, that it is a marke to know the Church by.

This reason of the name *Catholicke*, is a mere deuise of your owne, and without warrant of antiquitie. I say more, it is false too, vnderstanding it as you do, not of the Church of the elect, but of a companie of men making knowne profession of the true faith.



a Act. 2. 1. 2.

b Act. 3. 4.

c 1. Reg. 18. 13.

d Aug. de unit.  
Eccle. cap. 12.e Vbi supra.  
cap. 3.

f Gen. 15. 5.

*faith.* For in <sup>a</sup> the beginning, when the Church of Christ was as pure and as glorious, as euer it was since, it stretched not it selfe beyond the borders of Iewrie, but was for a time shut vp within the walles of Ierusalem: <sup>b</sup> till the Lord by Herods persecution, made way for it to passe into all the world. From that time forward it grew mightily, and settled it selfe in many countries, yea it ceased not to multiply till the reuealing of Antichrist, who by little and little, corrupted the truth of doctrine, euen in the fundamentall points, and so destroyed the Church of God out of these parts of the world, where it had flourished some hundreds of yeares. Yet was not the world left without a true Church, no not in these westerne countries: but such was the state of it, as that it remained in a few chosen seruants of God, who were hidden, <sup>c</sup> like those fifties in Israel, from the eies of your rauinous wolues, the bloudthirsty Cleargy of your Romish Synagogue.

Saint Austin in that booke, you alledge, had to do with the Donatists, who insolently and wickedly rent themselues from the vnion of all the christian Churches then in the world, allowing no other Church of Christ, but that faction of their owne in a part of Africa: <sup>d</sup> They neither could, nor did charge the Churches, which they condemned, with any grosse error in doctrine: but confidently affirmed without all ground of truth, or likelihood of reason, that the Churches planted by the Apostles, were vanished out of the world: for supply whereof, I know not by what miracle, their Church forsooth sprung vp vpon a sodaine in that corner of Africa. This ridiculous conceit of theirs Austin refuteth, by shewing that the Church is to be sought and found in the Scriptures, and not in the deuises and dreames of men. *Let vs not heare (saith <sup>e</sup> Austin) this I say, this you say, but let vs heare, this saith the Lord: The Lords bookes are to be had, to the authoritie whereof both of vs consent, both giue credit, both of vs obey. There let vs seeke the Church, there let vs trie our cause.* And a little after, *I will not haue the Church shewed me by mens deuises, but by the Oracles of God.* And againe afterward, when the hereticks expound the performance of the promise made to Abraham. <sup>f</sup> *Thy seed shall be as the sand of the sea,*  
and

and as the Starres of heauen; as if it had bene fulfilled in Donatus and his companie, & Austin answereth: *Reade vs this, out of the Law, out of the Prophets, out of the Psalmes, out of the Gospell it selfe, out of the Apostles writings; reade it, and we beleene it.* This foundation being laid in the five first chapters, Austin proceedeth to prooue the vniuersalnesse of continuance of the Church, out of the Scriptures; out of the old Testament; <sup>h</sup> in the three next chapters, out of the new in the rest. So that the argument you speake of, beginneth at the sixt chapter, the Major or propositiō is in the first chapters to the sixt, the Assumption or Minor in the other that follow. But because you leaue those three chapters, that shew what the Church should be out of the old Testament, I will follow your course, and begin at the ninth: where Austin sheweth that the Church was to begin at Ierusalem, and so to passe into Samaria, and from thence to spread it selfe through the whole world. To this he bringeth in the Donatists thus answering: *These things (say they) we beleene, and confesse that they are fulfilled: but afterward the world fell away, and onely Donatus companie remained.* VVhat doth Austin replie? *Let them reade this to vs (saith Austin) as they reade of Enoch, of Noe, & of Abraham, Isaac, and Iacob, and of the Tribes which remained, the rest rending themselves away, and of the twelue Apostles, who continued faithfull, when all other fell away.* These examples the Donatists had brought to countenance their schisme. Austin willeth them to prooue their stedfastnesse, when all other Churches failed, by the same Scriptures, which were to beare witness of those, whom they alledged. He goeth forward to refute other arguments of theirs in the chapter following, still pressing them with this, that they should shew out of the Scriptures, that the Church founded by the Apostles was to vanish away, and their faction onely to remaine sincere. This was his course, and indeed, what other course could he haue taken? The hereticks, as before I haue noted, did not accuse the Catholicks of any error, against the foundation, whereby they might prooue, they had ceased to be of the Church: but onely vrged verie absurdly a dreame of their owne, that all, but they of Donatus part, were fallen

*g<sup>r</sup>bi supra,  
cap. 6.*

*h Out of the  
Law. cap. 6.  
Out of the  
Prophets, c. 7  
Out of the  
Psalmes, c. 8.*

*Chap. 12.*

*in the old  
law, c. 12.  
in the new  
law, c. 12.*

*in the old  
law, c. 12.*

*in the old  
law, c. 12.*



k 2. Thess. 2. 3.  
See D. Abbot  
and D. Dow-  
nam of An-  
tichrist.

fallen away. What is this to the question betwixt you and vs? We shew evidence of Scripture, to prooue that<sup>k</sup> there was to be a defection, that Antichrist, the head of that defection, is to be the chiefe gouernour of the Ecclesiasticall state, that his seat is to be at Rome: yea we manifestly conuince your Apostaticall Church of many and grosse heresies: some of them directly overthrowing the foundation of our Sauour Christs mediatorship, for the whole punishment of all our sinnes, and the loue of God in choosing vs to euerlasting life, without respect of any thing on our part, wherby we, & not he, make difference of our selues from other: that is, we prooue that the doctrine of your Church is vtterly false, in the maine points of predestination, & iustification, without the true beleefe whereof, there can hardly be any true religion: because the greatest part of Gods glory, which is the end of all religion, is ouerthrowne, or hidden by such errors, as your Church maintaines in these matters of iustification and predestination. But to the matter. This generall ground of Austins disputation we acknowledge to be good and sound: as for that which he addeth, and you especially vrge, I answer with Austins good leaue, that the place he brings, prooues not a continuall increase of the Church, from time to time, but onely, that when the Apostle writ, there had bene a good growth of the seed of the Gospel, as among the Colossians, so in the whole world. And whereas he doth assay to prooue, that there must be an increase of the Gospel, till the end of the world, because our Sauour in the Parable saith, that *the good seed must grow till that time*: we craue leaue to dissent from him, till it be prooued, that the Parable is so to be understood, and that the Apostle so intended that speech of his. For Parables, Austin himselfe hath taught vs, in this verie question against the Donatists, *that no man may apply any thing out of a Parable, to prooue his purpose by, vntlesse he can shew euident and cleare reasons for his interpretation*. But this evidence seemes to be wanting in this exposition of the Parable. For the scope of the Parable is not to prooue, that the Church shall continually increase till the end of the world: but to shew that in the outward congregations, good and bad shall be alwayes mingled

Anselmus ad  
Col. 1. 6.  
1 Col. 1. 6.

in Mat. 13. 30

n Aug. ad Vin-  
cent. epist. 48.

mingled together, and so doth o Austin himselfe euery where  
 expound the place. And surely if from hence we may prooue  
 such a continuall growth of the Church, may we not from the  
 same place conclude the like of heresies? *P Let them both grow  
 together untill the harvest*, saith the text. But what should I  
 make many words about this Parable? Our Sauour himselfe  
 expounds it <sup>9</sup> afterward, and makes no such collection of the  
 Churches increase, til the worlds end. And <sup>r</sup> Ierome willeth vs  
 not to be ouer hastie to gesse at the meaning of the Parable, be-  
 cause the expositiō of it in the text, is deferred from the 13. verse  
 to the 37. but to wait til our Sauour giue vs the interpretatiō;  
 who hath giuen vs to vnderstand, that *the good seed are the  
 children of the kingdome*, not as in the Apostle, the Gospel: how  
 then are they all one? Beside, the Parable speaketh not of the  
 outward Church, that is, of all professors, all which are mēbers  
 of your Church, if they hold of your Pope; but of the true  
 Church indeed, the elect of God, called <sup>r</sup> *the children of the* (vers. 43)  
*kingdome*: all the good seed (saith our Sauour) *are iust men,*  
*and shall shine as the Sunne in the kingdome of their Father*: So  
 shall not all your Church do, many of your number, by your  
 owne confession, being wicked and reprobate, neither iust, nor  
 to haue any place in heauen. But the decay of your owne Po-  
 pish Church (me thinketh) should sufficiently refute this con-  
 ceit.

<sup>u</sup> The other place alledged to prooue that the propagation <sup>u</sup> *Math. 24. 14*  
 of the Gospell must increase till the end of the world, is neither  
 rightly vnderstood, nor of any force to the matter in question.  
 To speake of the latter point in a word. Let vs grant, that by  
*the end*, the end of the world is signified. What of that? Our  
 Sauour doth not say, that the Church shall grow greater and  
 greater till the end of the world, but that the Gospell shall be  
 preached in all places, before the world haue an end: so may  
 it be, though after it is once preached for some few yeares, it  
 be out of the world for many yeares together, and afterward  
 be againe begun: and this may befall it oftentimes for all that  
 prophetic. Let vs further yeeld, that it shall alwaies continue  
 in the world, (as doubtlesse it shall;) yet is there not hereupon



any such necessitie of this growth to be inferred. For it may be preached in all places, and yet lose more in one countrie, then it getteth in three, passing along with a small retinew, from one land to another. Now for the other point, it is apparent that our Sauiour, at the least in that former part of the Chapter, prophesieth of the destruction of Ieru salem; *before which (saith he) the Gospell shall be preached through the whole world. The end (saith x Chrysostome) namely the end of Ieru salem.* And he prooueth that the Gospell was so preached by *y Rom. 10. 18. y two places of Scripture, the one whereof is, that out of the Col. 1. 6. Epistle to the Colossians. Of the same opinion is z Theophylact, and your ordinarie Glosse, and Lyra, who vnder-taketh to shew, that the Gospell had bene preached in the three knowne parts of the world, Africa, Asia, and Europe, before Ierusalem was destroyed by Titus and Vespasian. a Iansenius Bishop of Gaunt disputeth the point, and concludeth, for all Austins authoritie, and reasons, that it seemeth we are rather to hold with Chrysostome, that our Sauiour speaketh of the end of Ierusalem. Which (saith he) is euidently gathered from this, that after our Lord had said; Then commeth the end, he presently addeth: when therefore you shall see the abhomin-ation of desolation, &c. For, the bringing in of this signifieth, that he obserueth the order of things to come, and teacheth, what was to be done, when the end whereof he spake, should come.*

b Hieron. dia-  
log. contr. Lu-  
ciferian.

All this part of your discourse, to prooue that heresies are not Catholicke, either from time or place, might verie well haue bene spared. For who ever imagined, that error was before truth, when as it is nothing else but a straying from the truth? Yet haue some heresies bene of long continuance, as Arianisme for a great while; which was also so vniuersall for a time, that (as b Ierome saith) *the world wondred at it selfe, that it was become an Arian.* But what should I waste time and labour about these things, wherein we are of one minde? Let it be enough for me againe to put you in minde, that this Catholicke-nesse can be no good marke to discern the Church by, from heretiks, because it wanteth your second propertie of plain-  
nesse

nesse and easinesse to be knowne: yea there is a meere impossibilitie that any man should know, that any heresie shall have an end before the end of the world: or that it shall not spread far and neare over the world: yea it passeth the reach of ordinary men to know certainly, that any heresie hath not bene since the beginning of the Gospell, because this matter requireth some speciall knowledge of storie, whereof most men are ignorant.

The Church in <sup>c</sup>Saint Austins time, by the blessing of God <sup>c</sup>August. lib. 4. was so enlarged, that it had possession of many parts of the <sup>de</sup>Symb. c. 10. world; and in comparison of it, heresies (yea the Arian heresie) was but in corners. In this goodly estate continued it for the most part, till (as before I obserued) Antichrist brake out, and ouerthrew the very foundation of faith. But if any man will so far presse Austins authoritie, as to make *uniuersalitie* a certaine marke of the church; how will he credit the holy Ghost affirming by <sup>d</sup>Saint Paul, that there must be a generall falling away; <sup>d</sup>2. Thess. 2. 4. and by <sup>c</sup>Saint Iohn, that the church must flie into the wildernes- <sup>c</sup>Apoc. 12. 6. se, and there lie hidden a long time?

The <sup>f</sup> other testimonie out of Austin, you translate falsly, to <sup>f</sup>August. de v- make it serue your turne the better. For Austin saith not, that <sup>nit. ccc. cap. 3.</sup> *Heresies are not found in many nations*, but that *euery severall heresie is not found in many nations where the Church is*. But admit there were some churches without any heresie for a time, and neuer any heresie but where there is also a true church; yet <sup>g</sup>Singula ha- doth not Augustine say, that euery man may easily discern the <sup>refes.</sup> true church from hereticall assemblies: because it may fall out, as it hath done, that heresie, as Arianisme, shall be more generall then true Religion. Let vs father grant, that *whatsoeuer hath vniuersally bin receiued in the Christian world, especially at all times, is true*: yet cannot this *Catholicknesse* be a good note of the church, because (if I shall make bold to repeate the same again) it is hardly possible for any man to vnderstand what points have bin so receiued. But you forget your selfe very much: for by this rule you appoint them that will iudge which is the church, to enter into such a maze, as they shall neuer get out of, if they shall not acknowledge any church for true, but that



which holdeth all things that haue euer generally bene held in the Christian world. But of Catholicknesse this may suffice.

A.D. 56.

Ephes. 2.

Act. 1.

Act. 2.

Aug. l. de Pa-  
stor. cap. 8.

Lib. de prescrip

*Lastly, the true Church is also Apostolicke, that is to say, such as hath her foundation from the Apostles, according to that saying of the Apostle S. Paul: Non estis hospites & aduenæ, sed estis ciues sanctorum & domestici Dei, superædificati supra fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo Iesu: You are not strangers and forreiners, but you are citizens of the saints and the domesticals of God, built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the highest corner stone. This we may gather out of that which is already said. For if the Apostles were they which were appointed by our Saniour, to be vnder him the founders of his church, which by their preaching began at Ierusalem, and from thence by them, and those that receined authoritie from them, tanquam vitis crescendo vbique diffusa est, (as S. Austin speaketh) like a vine by growing was spread abroad euery where: and being thus first planted and spread abroad, was afterwards by the ministry of lawfully succeeding Pastors and Doctors continued without interruption till now, and shall be also continued till the worlds end: there is no doubt but that this companie (descending thus lineally from the Apostles, and depending of them, as their lawfull progenitors, and being built upon them, as (after Christ himselfe) upon principall foundations) may well be called Apostolicke, that is to say, such as deriue their pedigree from no other author or founder, later then the Apostles themselves. All this doth Tertullian briefly, but pithily comprehend in this short sentence: Apostoli apud vnāquamque ciuitatem Ecclesias condiderunt; ab his autem ciuitatibus seu Ecclesijs ab Apostolis constitutis, traducem fidei, & semina doctrinæ, cæteræ exinde Ecclesiæ mutuata sunt, & quotidie mutantur vt Ecclesiæ fiāt, ac per hoc & ipsæ Apostolicæ deputabuntur, vt soboles Apostolicarum Ecclesiarum: The Apostles (to wit, either immediatly by themselves, or by meanes of others) founded Churches at euery citie: from which citie or Churches being thus founded by the Apostles, other Churches afterward did borrow, and do daily borrow the offspring of faith, and the seeds of doctrine, that they*

they may be made Churches, and by this meanes these also shall be accounted Apostolicke, as being the issue of the Apostolicall Churches.

Contrariwise, no conuenticle of heretickes can be Apostolicke, by reason that heresie (being an upstart noueltie, contrarie to the former receiued faith of the Church) cannot haue any Apostle or Apostolick man for author and founder, but is forced to acknowledge some other, of whom as it receiued the first being, so most commonly either the doctrine or the men that follow it, or both, receiue also their name, as of Arius came Arianisme and the Arians, of Montanus came the Montanists and Montanisme; and there was neuer yet heretick, which could deriue the pedigree of his congregation by uninterrupted succession from the Apostles: which maketh Tertullian to urge them so earnestly, saying: *Edant hæretici origines Ecclesiarum suarum, euoluant ordinem Episcoporum, ita per successiones decurrentes, ut primus ille Episcopus, aliquem ex Apostolicis viris, qui tamen cum Apostolis perseverauerit, autorem habuerit & antecessorem: Let the heretickes shew the beginning of their Churches (or, as they had rather say, of their congregations) let them unfold the order of their Bishops or superintendents, so running down by successions, that the first of them shall haue for his author in doctrine and predecessor in place, any Apostolick man, who did perseuere, and did not forsake the Apostles, Thus did Tertullian urge them, because he knew well that they could neuer make this proper note of the true Church to agree to their companie.*

This last part of your discourse, should proue the fourth point of your former assumption, that, to be Apostolicke, is a propertie belonging onely to the true Church, and not hard to be discerned in any companie wheresoever it is. If all this were proued, yet were your syllogisme nothing worth, because I iustly excepted against the consequence of your proposition, which remains stil without any confirmation. But to let that passe: how idle is this proof of yours, wherein the latter part of that you should proue, is quite omitted, that it is no hard matter for any simple man to discern which Church is Apostolicke, which is not? If you make not this cleare, you proue nothing; and yet euery man may see, that

A.W.



it is a matter of no small studie, nor short time, to examine what Churches were first founded by the Apostles, and haue had an orderly succession without interruption from time to time: yea when a man hath made the best search he can, what hath he to rest himselfe vpon, but the report of men, who might deceiue, and be deceiued? And yet this ado euery poore soule must haue before he can tell to what Church he may ioyne himselfe for his spirituall instruction in matters concerning euerlasting life. You will aske, what course we take for a mans direction in this case? Surely the very same which the Scriptures testify we ought to follow. We propound out of the Scriptures the meanes of saluation: we giue our people libertie to examine that we deliuer, by the touchstone of truth, the same Scriptures of God: we desire not to haue any credit giuen to that we teach (as a matter of faith) but so far forth as we can proue it manifestly by the word of God. Thus we begin with men, thus we continue; leaving the successe of our poore ministry to the blessing of Gods Spirit, in the hearts of them that vouchsafe vs the hearing. But for better direction in the triall of our doctrine, wee giue this rule, that *true religion first respects the glory of God, and then the present comfort and euerlasting saluation of them that professe it.* Whether course, yours or ours be more reasonable, and more agreeable to Scripture, I leaue it to the consideration of al men whom it doth concerne, and returne to the examining of your proofes: whereof there are these two parts, that *the true Church is Apostolicke, that no conuenticle of heretickes can be Apostolicke.*

Of the former thus you dispute:

*If euery true Church must haue such a foundation as the Church of the Ephesians had, and she had her foundation from the Apostles; then euery true Church must haue her foundation from the Apostles.*

*But euery true Church must haue such a foundation as the Church of the Ephesians had, and she had her foundation from the Apostles.*

*Therefore euery true Church must haue her foundation from the Apostles.*

I would

I would make no question of any part of your Syllogisme, if by foundation from the Apostles, you vnderstood nothing but Apostolicall doctrine, which is indeed the maine foundation of all true Churches: but you afterward expound your meaning, and acknowledge no foundation from the Apostles, but by the ministry of such as can deriue their succession from the Apostles, without any interruption. In this sense therefore I denie your minor, because the former part of it is false. For euery true Church hath not, nor need haue, to make it a true Church, such foundation as the Church of the Ephesians had. Yea though we doubt not, but that the Ephesiāns were conuerted to the faith by some of the Apostles, and perhaps by the <sup>h</sup>Apostle Paul: yet we doe not beleue that the Apostle, in the place alledged by you, speakes of any such foundation, but of the truth of doctrine taught by the Apostles. This may appeare, because the Apostle makes the *Prophets* their foundation, as well as the Apostles. But certaine it is, that neither the *Prophets*, nor any by succession from them, laid the foundation of the Gospell amongst the Ephesians. He meanes (saith <sup>i</sup>Theodoret) the *Prophets of the old Testament, not of the new*: lest you should cauilt about the name *Prophets*. Besides, the foundation of the Apostles must be conceiued, as our Sauour Christ is the corner stone to the Ephesians: not because he preached to them, but for that they rested vpon him as a corner stone, the doctrine of the Apostles being the foundation. And if we will tie this to the persons that deliuer the doctrine, then to be the foundation is so proper to the Apostles, as that it cannot agree to any other man whatsoever, how Apostolicke soeuer he may be imagined to be. For <sup>k</sup>this was their speciall honor aboue all other Christians. Thus doe the best interpreters expound the place: *Upon the foundation of the Prophets and Apostles, that is* (saith <sup>i</sup>Ambrose) *vpon the new and old Testament. For that which the Apostles preached, the Prophets foretold.* As for the *Prophets of the new Testament*, They (saith <sup>m</sup>Ambrose) *are for the ordering of the Church founded, and not for the founding of it. Upon Christ* (saith your <sup>n</sup>Glosse) *or vpon the doctrine of the Apostles.* So <sup>o</sup>Lyra, *Upon the doctrine of the new and old Testament.* With whom <sup>p</sup>Lombard agreeth, though

To the Assumption

<sup>h</sup> Act. 18. 19.  
Eph. 2. 12.

<sup>i</sup> Theodo. ad Eph. 2.

Tertull. contra Marcion. lib. 5.

cap. 17.

Ambros. ad Eph. 2.

Thomas in exposit. Symb.

S. Sanct. Eccle.

<sup>k</sup> Apoc. 21. 14.

<sup>i</sup> Ambros. ad Eph. 2.

<sup>m</sup> Ambros. ad Eph. 2. 20.

<sup>n</sup> Gloss. interl. ad Eph. 2. 20.

<sup>o</sup> Lyra. ibi.

<sup>p</sup> Lombard. ibi.



q Thomas ibi.  
r Caietan. ibi.

he expound it also of Christ. So doth <sup>q</sup> Thomas: Upon their doctrine. So doth <sup>r</sup> Caietan vnderstand it; that a man may wonder at your ignorance or boldnesse, in going against the streame of your owne Doctors, without any shew of reason for it.

f 1 Cor 3. 11.

Ansel. ad Eph.  
2.

Wherefore if your minor intend no more, but that euery true Church is builded vpon the foundation of the Prophets and Apostles, in respect of their doctrine, no exception could be taken against it. For <sup>f</sup> other foundation no man can lay but Iesus Christ: according to the preaching and prophesying of the Apostles and Prophets. This foundation had the Church of Ephesus, and in this must euery true Church agree with it. But you apply this to I know not what dependance of succession, which hath no kinde of warrant from that place of the Apostle.

r Tertul. de pre-  
scrip. cap. 20.

To supply your want of prooffe from the Scriptures, that euery true Church must haue her foundation from some Apostle, or some man who can fetch his pedigree, without interruption, from the Apostles: you seeke to draw in Tertullian for a witness of your error. Let vs heare his depositions. The Apostles (saith <sup>r</sup> Tertullian) founded Churches in euery citie. Here to helpe your selfe, you adde this glosse: To wit, either immediatly by themselves, or by meanes of other. What reason is there, that he that is a partie in the suite, should haue the expounding of the witnesses meaning? Tertullian saith, the Apostles founded Churches: you tell vs, he meanes they did so by themselves or by others. How shall we know, that you are so priuy to his meaning? If you ground your exposition vpon those words (in euery citie,) whereas the Apostles came not in diuers cities that were then in the world: I pray remember that there were at that time many cities, into which we are not sure that the Gospell had before Tertullians time bin receiued. The learned man may speake in generall, and yet with speciall relation to those places which were then knowne to be Churches founded by the Apostles, as Ierusalem, Antioch, Rome, Alexandria, Ephesus, &c. He addes farther, that From these Churches founded by the Apostles, other Churches afterward had borrowed, and (in his time) dayly did borrow the <sup>r</sup> propagation of faith, and seeds of doctrine. I make bold to alter  
your

r Traducem.

your translation: let the skilfull Reader iudge whether I haue  
 cause or no. But what of all these? Tertullian doth not say, that  
 no Church is to be accounted Apostolicke, but that which can  
 without interruption shew her descent from the Apostles; nor  
 that euery Church is true, that can make such prooffe of her o-  
 riginal. But y<sup>e</sup> whereas the hereticks, against whom he there dea- y Cap. 13.  
 leth, reiected and receiued Scripture at their choise, and would  
 neuer leaue wrangling; Tertullian appeales to the iudgement  
 of those Churches which were knowne to be founded by the  
 Apostles, and in which the truth was most likely to be found.  
 As for your argument of succession, you shall heare Tertullians  
 iudgment of it. *Let hereticks (saith<sup>r</sup> Tertullian in the same book)* a Tertullde  
prescr. cap. 32.  
*faine a succession from the Apostles: they shall get nothing by it. For  
 their doctrine compared with that the Apostles taught, by the diuer-  
 sitie and contrarietie thereof will declare, that it came not from any  
 Apostle or Apostolicke man: because as the Apostles would not teach  
 contrary one to another: so Apostolick men would not deliuer doctrine  
 contrary to the Apostles, unlesse they were such as were fallen away  
 from the Apostles, to preach otherwise then they did. So then the  
 chiefe triall of a true Church, is by the doctrine of the Apostles  
 and their successors in the truth, because it is possible for he-  
 reticks to shew their descent from the Apostles, or some Chur-  
 ches which had their beginning from the Apostles or Aposto-  
 licke men. Yea<sup>d</sup> it is manifest, that the greatest heresies (as the* a Socr. hist. l. 1.  
cap. 3.  
*four maine ones condemned in the foure first generall Coun- Augu. de heres.*  
*cels) had their beginning of them who could shew their pede- cap. 91. 92. 51.*  
*gree step by step from the Apostles, in respect of outward suc-  
 cession.*

We haue seene how weakly you haue proued that personall  
 succession is a thing belonging to the true Church: it remaines  
 that you proue it to be proper to the church, and not common  
 to it with heretickes. To which purpose you thus reason:

*No vpstart noueltie contrary to the former faith of the Church,  
 can haue any Apostle or Apostolicke man for founder  
 thereof.*

*Euery heresie is an vpstart noueltie, contrary to the former faith  
 of the Church.*



Therefore no heresie can haue any Apostle or Apostolicke man for the founder thereof.

To the proposition,  
b Tertull. de  
prescr. cap. 32.

e 1. Io. 2. 18. 19

d 1. Tim. 1. 20.

e 2. Tim. 1. 15.

f Apoc. 2. 5.

How much more truly and reasonably spake Tertullian of the like matter, when he said, that <sup>b</sup> no Apostolicke man taught contrary to the Apostles, unlesse he were such a one as was fallen from the Apostles? He saw and acknowledged, that it was possible for a man instructed by the Apostles themselves, to forsake the truth of doctrine, and become an author or maintainer of heresie. Doth not Saint Iohn speake of some, who being bred vp in the church, by heresie departed from it? What should I name d Hymenæus, Alexander, e Phygellus, Hermogenes, f Nicolas, and such like? Hardly can you name me any heresie that euer tooke rooting, but the first plant of it sprung vp in the nursery of the Church. Therefore your maior is altogether vntrue, being vnderstood as it is, of Apostolicke men, in respect of personall succession, not of succeeding the Apostles in truth of doctrine.

g Tertull. de  
prescr. cap. 32.

But you thinke to make good your proposition by Tertullians authoritie, who challengeth the heretickes to *show the beginning of their Churches from some Apostolicke men*. Is it possible you should either write or reade that sentence of Tertullian, and not perceiue that it cuts the very throate of your cause? Doth not Tertullian in the sentence alledged by you, directly confirme our opinion, and ouerthrow yours? *Let them shew vs their beginning (saith Tertullian) from some Apostolicke man*. Is that enough? I: if we beleeeue you, who define Apostolicknes by personall succeeding the Apostles. But what saith Tertullian? He in plaine termes requires *such an Apostolicke man as perseuered with the Apostles, and forsooke them not*. Now that by this perseuering with the Apostles, and not forsaking them, he meanes agreement in doctrine; I proue it euidently by that which followeth in the same Chapter. First, Tertullian shewes that it is in vaine for them to pleade succession in place, if their doctrine be found contrary to that which the Apostles deliuered: I set downe the sentence before. Secondly, he doubts not to say, that by the hereticks disagreeing from the Apostles in doctrine, those Churches which cannot proue themselves to be Apostolick,

Apostolicke, by naming any Apostle, or Apostolicke man, as the first founder of them, may yet conuince them not to be Apostolicke; and are themselves to be counted Apostolicke, because of their consent in doctrine, with the Apostles. This is the summe of Tertullians words: the words themselves run thus. *To this triall (namely by doctrine, as the next sentence before sheweth) shall the hereticks be called by those Churches; which though they cannot alledge any Apostle or Apostolicke man for their founder, as being of late, and now daily planted: yet agreeing in the same doctrine are neuertheless counted Apostolicke, by reason of their agreement in doctrine.* Do you not see, that Tertullian disputeth for vs, against your pretended succession? That he confesseth, heretickes may alledge personall succession? That he acknowledgeth those Churches for true, which cannot deriue their pedigree from the Apostles, or any Apostolicke man? That he maketh the truth of doctrine agreeing with the Apostles, a certaine and necessarie marke of the true Church? And are you not ashamed, for all this, to bring Tertullian for an author of so grosse an error? Were you so blinde that you discerned not this your selfe, or did you so despise your Readers, that you presumed, they would neuer haue the wit to see your ignorance or craft? It is now discovered sufficiently, and yet this one point more must be added: that Tertullian requireth this shew of their Churches beginning, not of all heretickes, as you deceitfully alledge him (if you read him your selfe, and tooke him not vpon credit, at some other mans hands) but onely of those, who pleade their continuance from the time of the Apostles. *If any heresies (saith Tertullian) dare fetch their continuance from the Apostles time, that therefore they may seeme Apostolicke, because they were, while the Apostles liued; we may say, let them shew the beginning of their Churches, let them vnsould the succession of their Bishops, &c.* With such learning and conscience doe you Papists alledge the Fathers, that he must needs be honest, and wiser then you, that will not beleue you, vpon your bare word. VVe see then, that to be Apostolicke, in your sense, is no good marke of a true Church: because Hereticall



Churches may so be Apostolicke, and true Churches not Apostolicke; and contrariwise, that *to be Apostolicke* in doctrine, as we expound it, is a most certaine note, whereby a true Church may be knowne, and the same, that we onely allow of.

A.D. §.7.

*It appeareth therefore plaine enough, that these foure properties, One, Holy, Catholicke and Apostolicke agree onely to the true Church; and sith it is no hard matter for any to see or know, which companie of Christians hath these properties (as in the next Chapter I shall declare,) it is also plaine, that these foure, One, Holy, Catholicke, Apostolicke, (being proper to the true Church: and apparent enough) are good notes or markes, by which men may discern, which companie of those, which haue the name of Christians, and which professe (as euerie companie professeth themselves) to teach the true doctrine of Christ, is indeed the true Church, which doubtlesse teacheth in all points, the true doctrine of Christ.*

A. W.

Nay rather it hath euidently appeared, that neuer an one of these, nor all of them together, as you vnderstand them, are any good markes of the true Church: because euerie one of them is such, as that either a true Church may be without them, or at the least, that no ordinarie man is able to iudge, which Church hath these properties in it, and which hath not. Whereupon I may safely conclude, that your grand syllogisme in this Chapter, which any man may gather out of this last part of it, is neither rightly applied to that, which you were to prooue, as I shewed in the beginning; nor true it selfe, either for the Maior, or Minor, as by my answer to it, hath bin prooued. And whereas you adde in the end, that *the true Church, doubtlesse, teacheth in all points the true doctrine of Christ*: we haue had too much triall of your weaknesse in iudging, and boldnesse in affirming, to belecue this Cuckowes song of yours, though you chaunt it ouer neuer so often.

#### CHAP. XVI.

A. D.

*That the Romane Church is One, Holy, Catholicke, Apostolicke, and therefore the true Church.*

Al-

Although the Romane Church were *One, Holy, Catholicke, Apostolicke*, in such sense as you vnderstand these titles, yet were it not therefore the true Church: because there is neuer an one of these properties, except it be *holinesse*, (which can be a marke of the Church to no man, because no man can iudge of it) but may, for the nature of it, agree to some hereticall assembly.

A.W.

*This farre my discourse hath gone along all in generalities, in shewing the necessitie of true faith: and that this faith is to be learned of the true Church: and that this Church continueth alwayes, and is visible, as being a visible company of men professing the true faith of Christ: partaking his Sacraments: and liuing vnder the gouernment of lawfull Pastors his substitutes: and that, (whereas diuers companies of men take vpon them the title of this Church, whereby some do stand in doubt, which companie is the true Church) there be certaine markes, by which the true Church may be certainly knowne, and discerned from all other companies or congregations: and finally, that these markes be those foure, One, Holy, Catholicke, Apostolicke, which are certainly knowne to be the properties of the true Church, both by the Nicene Creed, and also by plaine testimonies of Scriptures and Fathers.*

A.D. §. 1.

This generall discourse of yours hath bene generally so weak, and so little to purpose, that you are now as new to begin, as you were at the first. Shall I runne ouer these particulars here mentioned? <sup>i</sup> True faith is necessarie to saluation. But not such a faith, as you require, which must be <sup>k</sup> entire, whole, and sound in all points, so that the misbeleeuing of any one should be damnable. 2. *This faith is to be learned (ordinarily) of the ministers of the true Church: but not to be taken vpon their credit, without any examination of that they deliuer, by the word of God.* 3. <sup>l</sup> There is no such Church, and much lesse any such <sup>m</sup> continuance and visibilitie of it, as you imagine, though it may be said, there is one Church: because all true Churches agree in the same doctrine of the Gospell, as farre as is necessarie to saluation, so that none of them ouerthroweth the foundation.

A.W.

i Chap. 1.

k Chap. 4.

l Chap. 5.

m Chap. 17.

& 12.

n Chap. 13.

be



• Chap. 15.

be discerned from false: but those you name, as you vnderstand them, neither are to be found in euerie true Church, and (to the vttermoſt of mans iudgemēt) may be in heretical Churches. Now whereas you ſay, that thoſe ſoure *One, Holy, Catholicke, Apoſtolicke*, are certainly knowne to be the properties of the true Church; there is no certaine knowledge which are good markes, either by the *Nicene Creed*, or by the Fathers, but ouerly by the Scriptures: and neither that *Creed*, nor the Fathers do approoue of theſe for markes of a true Church, in ſuch ſenſe as you vrge them.

A.D. §. 2.

Now it will be good to ſee, if we can by theſe generall grounds conclude, which particular company of men is the true Church of Chriſt: a concluſion of exceeding great conſequence, as touching all matters in controuerſie concerning the doctrine of faith, as may appeare, by the drift of all my former diſcourſe. For the framing of which concluſion, we ſhall not need to bring in compariſon, all the companies or ſects of diuers religions, that haue bene and are in the world: becauſe euerie one can eaſily diſcerne of themſelues, and eſpecially by the helpe of that which hath bene ſaid, that neither Turkes, nor Iewes, nor whatſoener other infidels, can be the true Church of Chriſt; becauſe theſe neither haue the name of Chriſtians, neither do they profeſſe to haue the name of Chriſt. Neither am I now to meddle with heretickes and ſchiſmatickes of former ages, the which as they haue bin condēned, by the generall conſent of the Church, ſo in continuance of time, they haue bin worne out by the ſame Church, in ſo much, that euen the memorie of them (God be thanked) ſeemeth to be periſhed with them.

A.W.

Out of all doubt, if your generall grounds be true, it is poſſible to conclude by them, which particular companie, or rather companies, are true Churches of Chriſt. For neither can the markes of a true Church agree to a falſe: neither are they ſuch, as cannot be diſcerned where they are.

Of Iewes and Turkes indeed there can be no queſtion: but what ſay you to the Greeke Churches, and their Patriarckes, who pleade all theſe points for themſelues, as well as you do, and are able to make as good prooſe of their *Vnitie, Holineſſe, Catholickneſſe, and Apoſtolickneſſe*? Yet are you farre from acknowledging

knowledging these to be true Churches of Christ, because for-  
sooth they will not come vnder the flauish yoke of your *Rom-  
mish Antichrist*. Concerning the heretickes, and schismaticks of  
former ages, I would to God Christian Churches were as free  
of them, as we desire. But Sathan, who in the beginning of the  
Gospell laboured p to choake the good seed with his cockle  
and darnell, though for a time he continued in securitie, and  
like a strong man armed at all points, possessed his house in  
peace, hauing procured a generall subiection to his eldest sonne  
Antichrist your Pope; yet when in this, as it were second birth  
of the Gospell, he saw his kingdome againe in hazard, he be-  
tooke himselfe to his former shifts, and spread abroad the poy-  
son of heresie in diuers countries; that he might giue you his  
vassals occasion to slander the doctrine of the Gospell, as if  
from it these heresies had risen. This is one of his delusions,  
wherby he deceiues and misleades many to damnation, though  
the children of God perceiue his subtilty, and rest vpon the ma-  
nifest truth of the Scripture, for all Sathans practises to discre-  
dit it by this and such other inconueniences, with which he en-  
deauours to haue the preaching of the Gospell accompanied,  
for the disgrace thereof. This course also he tooke in the first  
beginning of the Gospell, as it is manifest by the multitude, and  
grossenesse of those heresies, which brake out within the fift  
400 yeares, and were neuer since equalled, for number or hay-  
nousnesse, in twice so long a time: that the likenesse of Sathans  
dealing may be an argument of the like truth, he now laboreth  
to overthrow or discredit.

My chiefe question and comparison therefore shall be betwixt  
the *Romane Church* (that is to say, that companie which commu-  
nicateth, & agreeth in profession of faith, with the Church of Rome,  
and liueth vnder the obedience (as touching spirituall matters) of  
the Bishop of Rome, and other Bishops and Pastours vnder him,)  
and the *Protestants* (that is to say, that companie, which from Lu-  
ther his time hitherward, haue opposed themselves against the Ro-  
mane Church) either all or any one sett of them; my question (I say) or  
comparison shal be, to which of those two, the foure forenamed marks  
agrees, and consequently, which of them is the true Church.

A.D. 5.3.

R r

Here



A. W.

Here you propound the matter, and argument of this chapter, which you call a *comparison*: as if the question were, whether of the Churches be beautified with those foure properties, & consequently, whether of them is the true Church. But to speak properly, there is no comparison intended therein. For our question is not, whether *your Synagogue, or our congregations, come nearer the state of true Churches* (which seemeth to be implied in making a comparison betwixt them) but *whether of them are indeed true Churches*? If I should compare your Church of Rome, with the Synagogues of the Iewes, the profession of the *Mahometans*, or the companies of *Anabaptists*, or other *Hereticks*, I might finde that your doctrine came nearer to the truth, in many points, and so were more likely to shew me the true Church, or that these foure properties agreed better to you then to them. But this comparison would not settle me in the knowledge of a true Church. The point is, as before I shewed, the prooue of your Minor, that *the Church of Rome is she, to whom those properties belong*. For the further confirmation whereof, you vnder take to prooue, that our congregations haue no interest to these titles, and this you do, not by way of comparison, but by an argument of contraries. But let vs take it, as it is, and fall to the examination of your proofes, yet still with this *promise*, that *the Church of Rome*, cannot be concluded to be the true Church, nor our congregations false Churches, though you had, and we wanted all these marks, as you vnderstand them.

A.D. §.4.

§. S E C T. I. I. *That the Romane Church onely is one.*

*First I finde that the Protestants Church is not perfectly One, or uniforme in dogmaticall points of faith, but variable, according to the varietie of times and persons, now holding one thing, then another; and that the learned men thereof, are so much at iarre among themselves, in matters of faith, that it is hard to finde three, in all points, of one opinion, and (which is chiefly to be pondered, as principally appertaining to the marke of Vnitie) they haue no meanes to end their controuersies, so to returne to Vnitie, and to continue therein. For while as they admit no rule of faith, but only Scriptures which scriptures diuers men expound diuersly, according to the diuers humours*

humours and affections, opinions and phantasies of euerie one, neuer one admitting any one head or chiefe ruler, infallibly guided by the holy Ghost in his doctrine, to whose censure in matters of faith, euerie one should of necessitie submit themselves, Vt capite constituto, schismatis tollatur occasio: that, (as Saint Ierome speaketh) a head or chiefe ruler being ordained, occasion of schisme or diuision may be taken away. Whilest they do thus (as they all doe thus, all proclaiming to be ruled by onely Scripture, and yet almost in euerie one, in one point or other, expounding Scripture diuersly, and one contrarie to an other, according to the diuers seeming of euerie ones sense; and neuer one admitting any one superiour, infallibly guided by the holy Ghost, to whose definitiue sentence he and the rest will be bound to submit their doctrine and expositions): whilest (I say) they doe thus, it is impossible that they should In fidei occurrere unitatem, meet (as Saint Hierome counseleth) in the unitie of faith. The which unitie in profession of faith notwithstanding, is one principall thing pertaining to the unitie of the Church: and unitie of the Church, is one chiefe marke, by which we must discerne which is the true Church.

Contrariwise the Romane Church is alwaies one and uniforme in faith, neuer varying, or holding any dogmaticall point contrarie to that, which in former times, from the beginning it did hold. The learned men thereof, though sometimes differing in opinion, in matters not defined by the Church, yet in matters of faith all conspire in one. And no marueile, because they haue a most conuenient meanes to keepe unitie in profession of faith, sith they do acknowledge one chiefe Pastor appointed ouer them (to wit the successour of Saint Peter) to whose definitiue censure in matters concerning religion, they wholly submit themselves, knowing that to Saint Peter (and his successors) Christ our Saviour promised the keyes of the kingdom of Heauen: and that he would vpon him (and his successors) as vpon a sure rocke, build his Church. Knowing also that the same our Saviour did specially pray for Saint Peter (and euerie one his lawfull successour) that his faith should not faile (at least so farre, as to teach the Church a false faith) to the intent, that he might be alwaies able to confirme his brethren, if at any time, they should faile in the doctrine of faith. Knowing lastly, that to



Chrysost. lib. 2.  
de Sacerdotio.  
S. Leo Ser. 2. de  
annivers. as-  
sumpt. sue ad  
Pontif.  
Ioh. 21.

a Luke. 10.  
Matth. 23.  
Matth. 16.  
Ioh. 16.

Saint Peter and his successours (which word I adde, not without sufficient authoritie and reason) Christ our Lord gave most ample power over his vniuersall Church, saying, *Paſce oues meas, feed my sheepe: that is to say, Rule or gouerne as chiefe Pastour vnder me, my sheepe: that is, all those that pertaine to the sheepfold, which is the Church; giuing him and his successours charge to feed them, with the food of true doctrine of faith: and consequently binding these his sheepe, to receiue obediently this food of true doctrine of faith at their hands: and consequently tying himselfe so to assist him, and his successours, with the guiding of the holy Ghost, that they should alwaies propose vnto the flock of Christ (which is his vniuersal Church), the food of true faith, and that they should neuer teach (ex Cathedra) any thing contrarie to true faith: sub if he should not thus assist, but should permit them to teach the Church errors in faith, then the Church, which he hath bound to heare this Pastor in all points, might contrarie to his purpose, erre, nay should by him be bound to erre, which without blasphemie cannot be said. All Catholicke learned men therefore knowing this, do acknowledge that the definitive sentence of this chiefe Pastour (either alone, or at least with a generall Councell) must needs be alwaies an unfallible & vndoubted truth; and that therefore they may safely, yea they must necessarily submit all their iudgements and opinions, either in interpreting scripture, or otherwise in matters concerning religion, to the censure of this Apostolicke seat. The which while they do, (as they must alwaies do, if they will be accounted Catholicke men, and will not cast out themselves, or be cast out of the companie of Catholickes) how is it possible that one should dissent from another in matters of faith, or at least obstinately (as hereticks do) erre in any point of Faith?*

So that this difference may be assigned betwixt any sect of hereticks and the Romane Church, that hereticks are a companie not united among themselves by any linke, which is able to containe and continue them in vnitie of faith: whereas the Romane Church is *Plebs sacerdoti adunata, & grex Pastori suo adherens*, as S. Cyprian saith, a Church should be a people ioynd to their Priest, and a flocke cleauing to their Pastor, whom whilst it beareth, as it is alwaies bound to do, it is vnpossible, but that it should retaine the vnitie of

Cyp. lib. 4.  
Epist. 9.

of faith: like as on the contrary side, according to the saying of Saint Cyprian: Non aliunde hereses obortæ sunt, aut nata schismata, quam inde quod sacerdoti Dei non obtemperatur; nec vnus in Ecclesia ad tempus Sacerdos, nec vnus iudex vice Christi cogitatur; *Lib. 1. Epist. 3.*  
*Not from any other roote haue heresies and schismes sprung vp but from this; that men do not obey the Priest of God, neither do they consider how that in the Church there is one Priest and one Iudge, for the time, in steed of Christ.*

In propounding these matters against vs (of your prooffe I will speake afterward) there are a few things worthy obseruation, that your dealing may be manifest to all men. First, you talke of the Protestants Church, as if we (like you) fancied to our selues some one church, beside which there should be none in the whole world: whereas we acknowledge seuerall Churches in diuers countries to be entire in themselves, without dependance of any one vpon any other. Yet do we not denie, that there is a certaine communion betwixt and among all true Churches, which consists in their agreement in doctrine, about all matters of the foundation, and the mutuall helps of prayer, and of other Christians duties to be performed by one congregation to and for another. In this respect there is one Church of Protestants; and whatsoeuer company holdeth not the foundation, is no true Church; nor to be counted a member of the Protestants Church.

A. W.

Secondly, I would know why you require that our Church should be perfectly one: since you mentioned no such matter, in setting downe & expounding the first propertie of the Church. If you answer, that to be one, and to be perfectly one, is all one: I pray you remember, that this terme perfectly should either haue bin put in before, or bin left out now. Otherwise, seeing you neuer tell vs, that it is all one, whether a Church be one, or perfectly one, why shold we not make our aduantage of your words, and presume that our Church is held by you to be one, though it want somewhat of I know not what perfectio imagined by you: which yet you forget, when you come to shew that your church is one.

Thirdly, how doth this strange speech, *uniforme in dogmati-*



call points of faith, agree with that plainnesse which you professe, for instructing of the simple? But in good earnest, what meane you by *dogmaticall points*? It had bin very fit you should haue vsed other termes, or at least haue expounded these for the vnderstanding of the ignorant. But this dark speech makes more for you, because it may perhaps affoord you some starting hole, if you be hard driuen. Yet a man may gesse at your meaning, because when you come to proue that the Church of Rome is one, you seeme to interpret *dogmaticall points to be masters of faith defined by the Church*. If we take it in this sense, I marvel how you can charge our Churches with variablenesse in this respect? What one point was euer defined by the generall consent of our Churches, which hath bin since altered by like consent? If you can shew none, as I may well presume you cannot, till you do, then are our Churches in dogmatical points of faith, as perfectly one, as yours so much bragged of.

Now to your argument, which is thus to be concluded:

*That Church which is variable, according to the varietie of times and persons, &c. the learned men whereof are at iarre among themselves in matters of faith, &c. and haue no means to end their controuersies, is not one.*

*But such is the Protestants Church.*

*Therefore the Protestants Church is not one.*

To the proposition.

I denie your maior: *varietie of opinions, differences of learned men, without meanes to end their controuersies, do not proue any Church, not to be one, ylesse the matters, about which they differ, be of the foundation; so that the ignorance of them, or error in them, be in it selfe damnable.* To make my answer plaine, I wil handle as shortly as I can, the seuerall points of your proposition. The Apostles, disciples and other beleeuers, in our Saviours time were (doubtlesse) the true Church, and so alwayes continued in generall, though some of them haply fell away: being the true Church, they were also *one* by your owne confession; yet did they not alwayes hold the same *dogmaticall points of faith*, but varied in matters of very great moment. For a time, yea all the time of our Saviours Christs life, & till his ascension, they beleued that *his kingdome was not onely spiritual, but also*

q. 11. l. 6.

of

of this world. They were ignorant of that high point concerning his resurrection, without which there is no iustification. *1 Mark. 16. 11. Rom. 4. 25.* Yea after the descending of the holy Ghost vpon them, they held it vnlawfull to impart the Gospell to the Gentiles. *1 Cor. 15. 14. 17. Act. 10. 15.* Put case now, that some of those who followed our Sauour, had continued in these opinions, and that you had bin to giue sentence, whether they & their companie had bin the true church, or the Apostles and people that claue to them: surely you must needs, according to this first part of your reason, haue condemned the innocent, and iustified the wicked. For the Apostles Church was not one, because it had varied from some opinions formerly held by it, which the other companie still retained. As for your odious manner of propounding the point, according to the varietie of times and persons, it is but a froth of words, and might in regard of the change, haue bin charged in like sort vpon the Apostles.

As for the dissent of learned men one from another, neither was the Church euer so happie as to be without it, and you acknowledge it among your owne writers, though not in matters of faith; the contrary whereof I will shew when I come to that place. But if by matters of faith, you meant such points as are fundamental, I could somewhat the rather hearken to you. And yet what shall it hinder a Church from being one, that the learned men of it make question of such maine matters, as long as the Church is not tainted with their private errors? Did the Churches of Corinth or Galatia cease to be true Churches, because some among them (and as it should seeme no small number) in the former denied the resurrection of the flesh; \* in the other loyned the workes of the law with faith to iustification? yet were both these fundamētall errors, the continuance wherein without repentance, must needs bring certaine damnation. But your matters of faith are all points, though neuer so frivolous or false, that your Church hath determined by her lawlesse tyrannie: whereas many matters of farre greater importance, not so decreed, are left free for every man to erre in, or to be ignorant of, without any danger of damnation, or breach of vnitie.

This



*This last point (as you say) is the principall matter appertaining to vnitie, that there be meanes in the Church to end controversies. But why, or how should this be so principall, when as the Church may agree in the same points of doctrine, though priuate men dissent from each other? Indeed to the procuring of an outward peace, it is very requisite that particular men be not suffered to preach or write one against another. But neither is this peace so much worth, as that for it the Church should be corrupted with errors: and the chiefe power for the remedying of this inconuenience, is in the hands of the chiefe Magistrate, whose dutie it is to provide that his subiects may leade a quiet and a peaceable life, in all godlinesse and honestie. Therefore neither doth this disagreement among the learned, make the Church cease to be one, though there be no meanes to end it; which yet are not wanting in the true Churches.*

*1. Tim. 2.2.*

To the Assumption.

*2. 12. Art. Part. 1. Art. 2.*

*Your minor also is false in euery part of it. Variablenesse in points of faith according to the variety of times and persons, is when (in regard of these two) the doctrine of the Church is altered. Now who is so shamelesse as to charge vs with hauing altered, and dayly altering our iudgements in respect of either of these? What necessitie or occasion can varietie of time bring for the change of doctrine? But for persons, what sect, profession, church or companie in the world, euer was or could be freer from depending on any mans person, then we are, who absolutely disclaime all mens authority ouer our faith? Are not you they, that charge vs with leauing the interpretation of Scripture, and consequently the beliefe of euerie man to his owne priuate humour? And yet you are not ashamed, to accuse vs for variablenesse in our doctrine, according to the varietie of persons. If malice were not blind, it were vnpossible you should slander vs, with so manifest contrarieties. You are the men, whose faith dependeth vpon the persons of your Popes, whom you follow blindfold, whither soeuer any of them leadeth you. We attribute to our teachers no impossibilitie of erring, though we haue a reuerend opinion of their knowledge and faithfulness; in regard whereof we do not lightly reiect any doctrine, or exposition*

position deliuered by them, vnlesse it be apparently false. Yet doe we not tie our selues to take whatsoeuer they teach, as a matter of faith, though we are readie to yeeld to any thing which is plainly prooued to vs out of the word of God, how contrary soeuer it be to our former opinions. For we know, that men are subiect to error, and that God doth not miraculously reueale all truth at once to any man; but as it seemes good to his gracious wisdom, peece by peece enlighteneth the vnderstanding of his seruants with the knowledge of his will and word, according to their sinceritie in depending on him, faith in calling vpon him, & diligence in searching the Scriptures, the only sufficient meanes of instruction. The second part of your slander is, that *our learned men so iarre in matters of faith, that it is hard to find three in all points of one opinion.* Remember what you call matters of faith, *points of doctrine defined by the Church:* and forbear blushing if you can, when you reade this your accusation against vs. What other refutation shall I need to vse, then the bare naming of the harmonie of our confessions, wherein the most partial Reader of your side may discerne your shamelesse *hyperbole*, that I may giue it a cleaner terme then it deserueth. To requite your kindnesse, I challenge you to name me (if you can) any one of your schoole-men, that hath not refuted some of his owne fellowes in some points, or bene refuted by them. I confesse there are many of them, that I haue not read: but I am so well acquainted with their courses, and contradicting of one another, that I may venture without aduenture, to make this challenge.

Last of all, your minor affirmes, that *our learned men haue no meanes to end their controuersies.* If you speake of the euent, that our meanes are not sufficient *de facto*, to make them that stricke, to agree in one opinion, or to make all men to be of one mind: I graunt that you say to be true; but I adde withall, that we may haue, when we will, as good meanes to this purpose, as your Church hath. For it is no more but to appoint some man, to whose iudgement we will stand in all matters of controuersie. What hereticall Church may not haue the same meanes of vnitie, if it please? But if you denie that, *de iure*, wee haue

a See my answer to 12. art. part. 1. art. 5.

ss meanes



meanes sufficient for the ending of all questions : I say your minor is utterly false, because we haue the Scriptures appointed and blessed to that end by God himselfe. Now as the ministerie of the word is most sufficient for the begetting of faith, and sauing of men, though it haue not this excellent effect in all : so the Scriptures are of absolute sufficiencie to cut off all controuersies, howsoeuer men will not alwayes be ruled by them.

Your minor (as we haue seene) contains a grieuous accusation of vs in three points of no small importance. To which we pleade not guiltie, and looke to heare what euidence cometh against vs, to proue the enditement. But you, rather like the foreman of the grand enquest, then the plaintiffe that endites vs, instead of prouing, come in with *I find that the Protestants Church is not perfectly one*. This will not serue the turne: we must know how you finde it, or at least be assured that you haue found it. Who would not laugh at such an euidence? But though you leaue the two former points to the credulousnesse of your Popish followers, yet you attempt the prooffe of the last by this Syllogisme.

*They that admit no rule of faith but onely Scriptures, and allow no infallible interpreter thereof, to whose iudgement they will stand, haue no meanes to end their controuersies, and returne to vnitie.*

*But the Protestant Churches admit no rule of faith, but onely Scriptures, and allow no infallible interpreter thereof, to whose iudgement they will stand.*

*Therefore the Protestant Churches haue no meanes to end their controuersies, and returne to vnitie.*

To the proposition.

I denie your maior: for the Scripture alone contains all truth necessarie to be beleeued, and that so plainly, that without any such soueraigne iudgement of any man, it is possible for a reasonable man to discern truth from falsehood. But if any man will be contentious, we haue the sword of the magistrate, and the censure of excommunication to bring him into order, or to cut him off if he be incurable, that the vnitie of our Churches be not dissolued either by heresie or schisme.

But

But to confirme your proposition: you alledge<sup>b</sup> Ieromes authoritie, that there must be a head or chiefe ruler, that occasion of schisme may be taken away. The danger of schisme that Ierome speakes of in his first booke against Iouinian (not as your Printer quotes it, in the second) was not in respect of doctrine, but of outward peace. Neither was this course held from the beginning (as Ierome saith) but in discretion appointed vpon occasion. Before that, by the malice of the diuell (saith<sup>c</sup> Ierome) the Church was denided into factions, and one man held of Paul, another of Apollo, another of Cephas, Churches were gouerned by common consent of the Presbyters; but after that euery man began to thinke, that those which hee had baptized were his and not Christs: it was decreed ouer all the world, that one chosen from among the Presbyters, should be set ouer the rest, to whom the whole care of the Church should appertaine, and that the seeds of schismes might be taken away. Out of which sentence of Ierome, we may obserue these points: First, that this meanes of procuring vnitie, belongeth not (necessarily) to the nature of the Church: for then it must needs haue bene as auncient as the Church. But Ierome telleth vs, that there was a time when the Church was without it, and that in her best estate while the Apostles liued. By little and little (saith<sup>d</sup> Ierome afterward) that the plants of dissention might be plucked up, the whole care was layed<sup>supra</sup> upon one. Secondly, whereas in the place alledged by you, Ierome acknowledgeth such a superioritie in Peter aboue the other Apostles, in respect of age, for which (as he saith) he was preferred before Iohn: yet there is more heede to be taken to his iudgement in this place, where he disputes the question without all passion, then to that which hee speakes in the heate of disputation against Iouinian. But what neede we any better prooffe of this point, then Saint Paul affoord vs? He blameth the Corinthians, because some held of Paul, some of Apollo, some of Cephas. Cephas or Peter is the last: why not the first rather, if he were (as you say) the head? Or why should the Corinthians be reproued for cleauing to him especially, if he were appointed to be the chiefe? It might be a fault to depend on Paule or on Apollo, who were (in your iudgement) vnder-

<sup>b</sup> Hieron. ad Iouin. lib. I.

<sup>c</sup> Hieron. ad Tit. cap. I.

<sup>d</sup> Hieron. ubi supra.



lings: but it was a great vertue to hang vpon Cephas the head. How forgetfull was the Apostle Paul, both of his dutie to Peter his head, and of so readie a meanes to end that schisme, that would not tell them that *Peter was appointed head, to the end all occasion of schisme might be taken away?* Thirdly, we are not so to vnderstand Ierome, as if he had said, that there was *one head* appointed ouer the whole world, but that in all places where there were multitudes of Presbyters, order was taken that some one chosen from among the rest, should be chiefe and principall in that Diocesse, as I may speake, and ouer all them which were in some sort accounted to be but one bodie. This agreeth with the practise of those times, and with that of *Cyprian: Hereof spring heresies, and schismes arise, that the Priest of the Lord is not obeyed.* Which Cyprian speakes of euery seuerall Bishop in his Diocesse. Whereunto also belongs that of *Ierome: There be seuerall Bishops of Churches, seuerall Archbishops, and seuerall Archdeacons, and all the Ecclesiasticall order is stayed by the governours. Whereby (saith<sup>h</sup> the Glotte) Ierome proueth that there may not be two or more Bishops in one Church: but that there must be a seuerall Bishop in euery seuerall Church.* To which purpose I may farther alledge another place of Ierome: *Unlesse (saith<sup>i</sup> Ierome) the Bishop haue a speciall power aboue other, there will be as many schismes in the Church as there be Priests.* This course then of authorizing some one of the Presbyters aboue the rest, was for the preserving of order, and keeping out of schisme, not for the determining of controuersies in Religion, as if all must haue stood to one mans iudgement in questions of Diuinitie: which either may be ended by the authoritie of the Scriptures, if they be necessary to be determined, or if they be not, may be forbidden to be proceeded in, without any danger to the Churches libertie. So that the Protestant Churches fully agree in matters of substance, and want not meanes to settle peace in questions of lesse importance: or if they did, might easily haue as good meanes as your Church, by appointing a Pope ouer themselves, as in policie you haue done. But as yet they finde no such need, especially where the remedie is worse then the disease, as it must needs be in so law-  
lesse

f Cyp. ad Corn.  
epist. 55. §. 6.  
Vide ibi Gou-  
la Et. ad annot.  
17.

g Hieron. ad  
Rusticum.

h Gloss. ad 7.  
q. 2. 6. in apibus

i Hieron. contra  
Luciferian.

lesse a tyrannie. Is it not more for the glory of God, & good of the Church, as I haue said <sup>k</sup> otherwhere, that there should be continuall disagreement in some matters of Religion, then that all should beleue & maintain false doctrine? Were not our Sauiour Christ better haue a troubled church, the none at all? Honorable war is to be preferred before dishonorable peace, in the judgement of any wise states-man. And can it be more glorious to God, to haue outward quietnesse in the Church with heresy, yea with Antichristianisme, then truth with contention? True Christian vnitie consists principally in truth of religion, without which the greatest agreement is but a conspiracy against God.

k Answer to  
12. Art part. 1.  
art. 5.

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1603 ed. of  
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We are now come to the principall point of your Minor, wherein it stands you vpon to play the man, and to make good those foure properties on the behalfe of your Church of Rome. I must needs say, it would grieue a man to take so much paines to so little purpose; because if you prooue all that now you vndertake, all that is as good as nothing, till your Maior and your former syllogismes be better confirmed. But yet if you quit your selfe well in this, your Church shall be more beholding to you, then it was euer yet to any of your fellowes, in this question. To begin withall, you propound the question somewhat fauorably, that *the Romane Church holds not any dogmaticall points contrary to that, which in former times, frō the beginning it did hold.* It were much indeed, your Church should teach contrarie doctrines to those it hath heretofore taught, & I think you can hardly name me any heresy so grosse, as to fall frō one contrary to an other. Your schoolmen haue set vp a mint, wherein they coine vs euery day new distinctions, to colour matters in such sort, that your new opinions shall neuer appeare to be cōtrary to your old doctrine. Having thus pitcht the state of the question, it seemeth you thought there needed no prooffe therof; once it is apparent you offer not (directly) to bring any in this whole discourse: but rather endeouour to shew vs the reason of this their agreement, because forsooth they acknowledge, that *the definitive sentence of the Pope (either alone, or at least with a generall Councell) must needs be alwaies an unfallible vndoubted truth.* Of which in due place. But to take your matter as it lies.



*That Church (say you) which holdeth no dogmaticall point contrarie to that, which in former times from the beginning it did hold, is alwaies one.*

*But the Church of Rome holdeth no dogmaticall point contrarie to that, which in former times, from the beginning, it did hold.*

*Therefore the Church of Rome is alwaies one.*

To the proposition.

The question is not, which Church is alwaies one, in regard of not varying from that, which first it held, but which is alwaies one, according to the meaning of the *Nicene Creed*, that is, which Church continueth in the truth of the Gospell. For otherwise an hereticall Church might be acknowledged to be one, and so a true Church, because it remaineth obstinate in that heresie, which at first it embraced. Therefore your Major is not true simply, but onely vpon this supposition, that your Church at the first held the truth. But because we gladly acknowledge, that the Church of Rome was at the first sound in faith, I will leaue your Proposition, and come to your Assumption.

To the Assumption.

Your Minor is excepted against by vs (as you cannot choose but knowe) in verie many points, and some of them concerning the foundation of Christian Religion. For triall whereof we appeale to the Epistle to the *Romanes*, about matters of *Faith, Grace, Iustification, Free will, Predestination*, and other that necessarilie depend vpon these. Here are you as dumbe as a fish, and like a man that had neither eares nor eies, passe by this exception, without taking any knowledge of it. *Is this a direct way (according to your promise in your title) to settle mens minds in all doubts, questions and controuersies, concerning matters of faith?* You might as well without all this ado, haue told them in one word, that the Church of Rome is the true Church, and cannot erre. For in effect what do you else, when after many circumstances, the question is brought to this issue, whether the Church of Rome hold the same doctrine, which in the Apostles time she professed? You tell vs she doth, without any prooffe of that you say, or answer to our manifold exceptions. I will not enter into particulars, as well because I see my

my answer growes greater, then I intended or like of, as also for that the severall controuersies betwixt you and vs, are so many severall exceptions against this Assumption.

For verie pure shame, you are driuen to confesse, that there are differences of opinion, among the learned of your side. But to helpe the matter withall, you qualifie it with *sometimes*. *Sometimes* say you? Either your reading must be verie little, or your boldnesse exceeding great, that you mince the matter in this sort, with *sometimes*. Answer my former challenge, if you can, concerning the warres among your schoolemen; or doe but look into Cardinall Bellarmines controuersies, and then tell me, whether these differences be but *sometimes*, or no. What learned writer almost is there of any fame on your part, whom Bellarmine doth not dissent from, in one point or other? I might giue many instances, but there is no man that reads him, ignorant of that I say, and you haue found a shift for this matter, by interpreting *dogmaticall points of Faith*, to be *matters defined by the Church*. Wherein we are first to consider how absurdly you limit matters of faith: Secondly to shew, that euē in these matters so limited, there is not alwaies agreement amongst your writers.

The vse and office of faith (as it is onely an assent) is to giue vndoubted credit to the whole truth of God, by acknowledging it both to be from God, and to be true. For prooofe of this, if any man desire it, I referre him, to the third and fourth<sup>1</sup> Chap. 3. & 4. Chapters of this treatise, where you speake of the *infalliblenesse* and *entirenesse* of faith. But though this be the dutie of faith, it hath pleased God to deale graciously with men, touching the meanes of their saluation, and not to exact vpon absolute necessitie, an acknowledging, or knowledge of euery particular point of his truth. Some things are such, as I shewed before, as that without them there is no possibilitie of saluation, but that whosoever is ignorant of them, <sup>in Ignorantia.</sup> either by neglecting the meanes of knowledge, or by hauing no possibility <sup>Præiudicia.</sup> to attaine vnto it, he is vtterly shut out (for ought we know) <sup>Negatiua.</sup> from the kingdome of heauen. Other points there are, which euery man must labour to know, and beleeue, because they are



Chap. 4.

are to that end revealed by God; but yet the simple ignorance of them, so it be without contempt or carelesnesse, doth not deprivie a man of saluation by Christ. The former of these two kindes are more properly matters of faith, being absolutely necessarie to saluation. You speake of matters of faith, as though not the points in the selues, but the determination of the Church should make a necessitie of them to saluation. So that the not beleeuing of the least matter of ceremonie enioyned by the Church, shall be more damnable then the ignorance of the greatest point of Diuinitie, being not so determined. But I would faine know of you, how I shall vnderstand what is to be accounted *determined by the Church*? You confesse afterward, that it is questionable whether *the chiefe Pastor, that is the Pope alone, or he with a generall Council, be the Church which cannot erre*. Doubtlesse, if it be (as you<sup>n</sup> taught vs before) of necessitie to saluation, that *we beleene entirely all points of faith, without misbeleeuing any one*; what hope of saluation shall be left to any Papist, who cannot by any meanes know what is determined by the Church, and what is not? Or if he may be sure that matters defined by the Pope and a Council, are decided by the Church; yet since it is not so determined, whether the Pope alone be sufficient to determine of points in controuersie, he may refuse to obey some constitutions of the Pope, or to beleue some questions decided by him; and thereby shut himselfe out of heauen, for not giuing credit to the determination of the Church, if that authoritie of determining be in the Pope, and he commaund men so to beleue. But if this determination of the Church be ioyntly in the Pope and Councils, and that nothing is a matter of faith, but that which is so determined to be, then was there almost no matter of faith at all in the Church, till within these last 800 yeares. For it is more then euident to any man, that will not be wilfully contentious, that the Pope neuer bare any extraordinarie sway in Councils, till he had proclaimed himselfe vniuersall Bishop, which was by the grant of the murtherer Phocas, six hundred yeares after the beginning of the Gospell. What shall we thinke of the Churches in the Apostles times, and so forward,

• till

•till the Councell of Nice, in which the Popes supremacie was <sup>o Anno. 325.</sup> not heard of? Had Christians then no matters of faith to beleeue? How should they, if all depend vpon the Pope and a general Councell? Let me grant that those Councels in <sup>p the Acts p Act. 15. 29.</sup> the Acts were generall: what was there determined, but that *the Gentiles were to abstaine from things offered to Idols, and bloud, and that which is strangled, and from fornication?* VVas nothing a matter of faith, but these few points: which also till this time were not matters of faith? Either shew some good reason, why matters of faith were not, at this time of the Apostles living, to be tied to generall Councels and the Pope, & yet now must be; or confesse the truth to the glorie of God, that matters of faith haue their authoritie, to be matters of faith, from the word of God, and not from the determination of Pope or Councell, or both. Neither thinke to shift of the matter, by saying they are indeed matters of faith *in themselves*, but not to *vs*. For so it will come to passe, that we shall say, the first Christians had no points that were matters of faith to them, because they had none determined by the Church in a Councell, which opinion is I know not whether of more absurditie or impietie.

Now that you agreement in matters of faith, after the determination of the Church, is not so great, as you would <sup>q Concil. Carthag. can. 47.</sup> make the world beleeue; it may appeare by the verie ground of <sup>r Bellarm. de verbo Dei. lib. 1. cap. 7.</sup> religion, the Canon of the Scripture: which was determined <sup>Sec. Hætenus. Cardinalis Caietan.</sup> of (by your iudgement) in <sup>1. cap. 7.</sup> the Councell of Carthage: where <sup>Concil. Trident. Sess. 4.</sup> in the Apocryphall bookes (say you) were allowed for Canonical: yet (saith <sup>u Sixtus Senensis. biblioth. sancte. lib. 1. & 8.</sup> Bellarmine) *Nicholas Lyra, Denys the Carthusian, Hugo de sancto victore, & Thomas de Vio*, both these (at least the <sup>x Bellar. ubi supra.</sup> last) Cardinals, follow Ierom in reiecting the, as Apocryphal. But if this Councel may be excepted against, sure (in your iudgement) the Councell of Trent may not, <sup>y Arias Montanus pref. ad biblia interlin.</sup> which hath receiued those books into the cano of the scripture. Yet for all that, <sup>of</sup> Sixtus Senensis keeper of the Popes library, maketh bold to deny the such authority, euen since that Councel, as <sup>of</sup> Bellarmine himself confesseth. And <sup>of</sup> Arias Montanus, since that time, doubteth not to say, that *the Orthodoxe or true Church, following the Canon*



z Scotus in A-  
polog. contra  
Catharin.

of the Hebrewes, accounteth those bookes of the old Testament, written in Greeke, to be Apocryphal. What say you to your Bishop Catharin, who being one of the Councell of Trent, after the determination of the Councell, against assurance of salvation, defendeth that such assurance, ( notwithstanding that decree of the Councell ) may ordinarily be had by them that beleeue? You would perswade vs, that it is a ruled case of your Church, long ago, that the Scriptures are not sufficient without tradition. What saith <sup>a</sup> Scotus in this case? *Whatsoever pertaineth to heavenly and in 1. senten. q. 2. supernaturall knowledge, and is necessarie to be knowne of men in this life, is sufficiently deliuered in the holy scriptures. The holy scripture (saith <sup>b</sup> Gerson) is sufficient for the gouernment of the Church: or else was Christ an vnperfect Lawgiuer.* I might runne on in the like course, touching other points, but these shal serue for a taste: and so I passe ouer to your prooffe, that the learned on your side, cannot possibly dissent one from another.

b Ioan. Gerson-  
serm. in die cir-  
cumcis. cōsid. 1.

*They which acknowledge, that the definitiue sentence of the Pope is to be rested upon, as an undoubted truth, cannot possibly dissent in matters of faith.*

*But all Catholick learned men acknowledge, that the Popes sentence is such.*

*Therefore no Catholicke learned men can possibly dissent in matters of faith.*

To the syllo-  
gisme.

All you conclude is, that in matters determined by the Pope and a Councell, your learned men cannot disagree, because they hold, that such a determination is certainly true: yet for all this ( as I haue shewed ) your Church may be rent in peeces with contrarie opinions in matters of as great moment, as most are in religion: & if, for all this, it cease not to be a true Church, why should not the Protestants haue the like priuledge, who haue the same opinion of the Scriptures, that you haue of the Pope? Be not so iniurious to reason, or blasphemous against God, as to auouch that no controuersie can be ended by the word, because diuers men will expound it diuersly. For it is contrarie both to religion and sense, to imagine that the Lord would giue his people such a Scripture as cannot be certainly vnderstood in all points necessarie to saluation, but

but by I know not what reuelation to some one man.

More particularly I denie your Maior. They that acknow-  
ledge such an authoritie in the Pope, may yet differ in opinion  
about matters of faith. I bring you example in that point of *as-*  
*surance*, wherein Catharin disputed against that doctrine, which  
Sotus and your writers generally since the Councell of Trent,  
affirme to haue bene the certaine decree of the Councell. Yet  
were they both present in the Councell, and none of the mea-  
nest there assembled. The reason of that their dissent, and the  
possibilitie of the like betwixt other men, ariseth from this, that  
decrees of Councils and Popes, being set downe in writing,  
may be diuersly interpreted, and so the meaning of them mista-  
ken, as <sup>c</sup> Catharin saith, that *he foresaw some men would misun-*  
*derstand the Councell of Trent in that point.* This is all the incon-  
ueniences, you can alledge in admitting the Scripture for Iudge,  
and this followeth the decrees of Councils and Popes at the  
least, as much as the writings of the holy Ghost: who was as  
able, and as carefull to speake so, that all whom it concer-  
ned, might vnderstand him, as the holiest of your Councils or  
Popes.

To the pro-  
position.

<sup>c</sup> Catharin.  
tract. 2.

I can hardly perswade my selfe, that any man of learning, let  
him be neuer so Catholicke, as you tearme him, can belceue,  
that the Pope alone, or the Pope, and a Councell cannot erre.  
But it is an opinion deuised and retained in politicke discreti-  
on, to keepe things in an outward quietnesse, & to aduance the  
estate of your Cleargie. I may not enter into the discussing of  
this priuiledge you claime: for it would aske much time, and a  
long discourse, but I wil touch it, as farre as you giue me necessa-  
rie occasion, and so proceed to that which followeth. And first  
concerning the Popes owne person; which seemeth to be your  
best plea, being alledged in the first place, and almost wholly  
stood vpon: you cannot be so ignorant, as not to know that  
diuers learned men on your side, confesse and maintaine, that  
the Pope may erre. *Many Popes* (saith <sup>d</sup> Lyra) *haue bene found*  
*to haue bene Apostataes from the faith.* The Pope (saith <sup>e</sup> Catha-  
rin) *may erre, and fall utterly from the faith.* And although in  
his second conclusion he tels vs, that *the Pope, as Pope, that is*  
To the Af-  
sumption.

<sup>d</sup> Lyra. ad  
Mat. 16.  
<sup>e</sup> Ambros. Ca-  
tharin. ad Ga-  
lat. 2. conclus. 1  
& Conclus. 2.



sitting (you call it *ex Cathedra*, out of his chaire) and lawfully, (according to the rite of using the key of knowledge particularly committed to him) determining a matter of faith, cannot erre; so that he shall define any thing against faith: yet he addeth afterward that the Pope may decree, by way of a commaundement, or Law, some false, or uniuersall thing: so that (saith he) there are many decrees of Popes found to be diuers, and contrarie one to another. And can euery learned man, thinke you, iudge, which decrees the Pope made, as Pope, and which as a man? What idle and vncertaine fooleries are these distinctions? I do not beleene (saith s. Alfonsus) that the Pope hath any flatterer so impudent, to grant him this prerogative, that he can neuer erre, nor be deceived in expounding Scripture. I haue learned of the schoole Doctors (saith a late Archbishop of yours) that any Pope may erre as a Doctor, or as a man, but not as a Iudge. And this he speaketh of a decree of Pope Eugenius the fourth, which many Diuines (as himselfe confesseth) take to be a decree of the Councell of Florence. Yet Bishop Catharin boldly affirmeth, that there are many things, in the said decree, which if they be strictly taken, and according to the proper meaning of the words, wil be found to be false, and therefore (as he saith) need a fauourable interpretation. Yea the same Archbishop is not afraid to refute (as he pretendeth by the authoritie of the Councell of Trent) the iudgement and determination of three Popes, Eugenius the fourth, Clemens the eighth, and Pius the fift: the two last hauing set out their Missals since the Councell of Trent, and yet (as he thinketh) resolving concerning the words of consecration, contrarie to the iudgement of the Councell. It may appeare also by his Epistle dedicatorie, that a fourth Pope Sixtus the fift, to whom he writeth that Treatise, was of the same opinion in that matter, with those his predecessors, from whom the Archbishop maketh bold to dissent, as he doth from Thomas of Aquine and all his followers. But what name I priuate men, although excellently learned? Let vs heare a whole generall Councell speake. We condemne and depose (saith the Councell of Basil,) Pope Eugenius a despiser of the holy Canons, a disturber of the peace, and vnitie of the Church of God, a man notoriously scandalous

g Alfonsi a  
Castro contr.  
heres. lib. I.  
cap. 4.  
Christoph. de ca.  
font. de necess.  
cor. theol. schol.  
fol. 53. b.

Apud Christoph.  
ubi supra.

Eugen. in decr.  
Clew. & Pius.  
in prefat. ad  
Miss. Roman.

h Concil. Basil.  
sess. 34.

to the vniuersall Church, a Symoniack, a forsworne man, incorrigible, a schismaticke, fallen from the faith, and an obstinate heretic. And for the auowing of this their act, they speake thus in another place: *We haue heard and read, that many Popes haue fallen into error and heresie: it is certaine that the Pope may erre. The Conncell hath often condemned and deposed the Pope, both for his heresie in faith, and his leudnesse in life.* I might adde hereunto the authoritie of the <sup>k</sup>Council of Constance, which bindes the Pope to be obedient to the decrees of Councils. But that which I haue said, may suffice to shew, that all learned Papists do not know, the Pope cannot erre. But you vndertake to proue they do know it, because of certaine places of Scripture, wherein our Sauour makes a promise of not erring to Peter and his successors. To all which I answer in generall, that those learned men and Councils before alledged, did know that these places were brought to proue the Popes priuledge of not erring, and notwithstanding held it for an yndoubted truth, that he might erre: you may beare with vs then, though we make question of it.

*Concil. Basil. inter epist. Syn.*

*k Concil. Const. sess. 4.*

In particular I answer to the places alledged, concerning Saint Peters priuledge. *The keyes* signifie nothing but power to open Math. 16. 19. and shut heauen, to bind and loose, by retaining or remitting the sins of men. The plaine sense of those words (saith<sup>m</sup> Bellarmine) is this, *m Bellar. de Rom. Pont. li. 1. cap. 12. S. Verū. n Caiet. de insti. & autor. Rom. Pont. cap 3.* that first the authoritie is promised, or the power noted out by the keyes; then the actions and office are expounded by those words, to bind and loose. And in the verse before, he finds fault with <sup>n</sup>Caietan for endeououring to stretch that grant, to I know not what farther matter. I forbear to set downe any prooffe of this exposition, because it is cleare enough of it selfe, if we compare this promise with the performance of it in Iohns Gospell: *Receive the holy Ghost (saith our Sauour) whose sinnes soeuer ye remit, they are remitted vnto them: and whose sinnes soeuer ye retaine, they are retained.* Secondly I say, that this power was not peculiar to Peter, but common to him with all the Apostles, yea with all ministers, who are their successors in preaching the Gospell, shutting and opening, binding and loosing. Wee affirme (saith<sup>q</sup> Bellarmine) that in those words, Math. 18. (which are of the same nature with the other, Math. 16.) nothing is graunted,

*p Bellar. vbi supra. S. Dices.*

*q Bell. vbi supra. S. Hic igitur.*



r Maldonat.  
ad Math. 18.  
t Theophyl. ad  
Mat. 18.

but onely it is there declared and foretold, what power the Apostles and their successors were to haue. Those things (saith Maldonatus) that are here promised to Peter, agree not onely to him, but to all Apostles, Bishops, and Priests. Whereupon Theophylact saith, that although it was said to Peter onely, I will giue thee the keyes: yet the keyes were granted to all the Apostles: when? when he said, whose sins you forgive. Therefore this promise of giuing the keyes, conueyes no other priuiledge to Peter then to all the Apostles, yea to all true ministers of the Gospell, by the iudgement of your owne Iesuits.

t Luc. 22. 32.

u August. de  
verb. Dom. se-  
cund. Lucam.  
serm. 36.

x Luc Brugens.  
ad Luc. 22.

y Heb. 4. 15. &  
2. 17.

z Ioan. 21. 15.

But Christ prayed especially for Peter, that his faith might not faile. And good reason, not without need: for he knew that Satan would tempt him shrewdly, and giue him a fouler foyle then euer he gaue any of his other Apostles. Yet Austin brings in our Sauour speaking in generall: *I haue prayed the Father for you all, that your faith might not faile.* As for your Glosse, that our Sauour prayed for him, that *his faith should not faile*, (at least so far, as to teach the Church a false faith:) what one word is there in the text, to auow any such conceit? Beside it is apparent, that our Sauour spake not of his Apostleship, but of his faith, as he was a Christian, wherein he had faile finally, if our Sauour had not mightily vpheld him: and in this faith was he fit to confirme his brethren, as hauing had so extraordinary experience of Satans temptation. But if this prayer were made for Peter, that he might not teach false doctrine, belike either he was more subiect to that danger then the rest of the Apostles, or they were left by our Sauour in a continuall danger of erring: which opinion is a very neare neighbour to blasphemie. But what a pitifull consequence is this, *Our Sauour prayed that Peters faith might not faile; therefore the Pope cannot erre?* All the hold you haue left, is in the charge giuen to Peter, *to feede Christs sheepe*: that is, to be painfull and faithfull in preaching of the Gospell. And this interpretation is agreeable to reason, that our Sauour requiring a prooofe of Peters loue, should charge him to make it manifest, by taking paines to feede his sheepe. But your exposition is absurd, whereby you would haue liuery and seisin of soueraigne authoritie in the Church giuen

to him by these words: *If thou love me* (saith our Saviour, according to your exposition) *take upon thee the soueraigne gouernment of the Church.* This were a poore prooffe of Peters loue, which is there demanded. You will say, the charge of feeding was common to all the Apostles; but here the Lord speaketh particularly to Peter. He doth indeed. And do you not see the reason of it? Peter, because of his grieuous fall, had need of such a charge, both for his better autorizing, and his greater care. He *speakes chiefly to Peter* (saith your frere *Ferus*) *and to him especially commends his sheepe, that he might utterly abolish the remembrance of his deniall.* For because he had fallen more grieuously then the other, and had more obstinately denied Christ, he stood in need of peculiar charge, lest by the remembrance of his deniall, he might suspect that the common charge of the Apostleship belonged not to him. He remedies his denying thrice, by his confessing thrice, saith *Theophylact*: the like hath *Austin*. Peter blotted out his three denials (saith *Jerome*) by his three confessions. So then all that you haue said of Peters not erring in matter of doctrine, is nothing worth: yet do we thankfully acknowledge that Peter could not erre in matter of faith: but we say, that this was no priuledge peculiar to him, but common alio to the other Apostles, by vertue of their Apostleship. Wherein if no man succeed them, as questionlesse there are now no Apostles, no man can claime a priuledge of not erring by any right from them, or any promise made to them.

It is needlesse therefore to make many words concerning any successor of S. Peter: onely I will signifie how vncertaine your Religion must needs be, that depends vpon such points as these. You tell vs the Pope cannot erre. We beleue you not, because we know he is (at the best) but a learned man, oftentimes not so much, sometimes scarce able to vnderstand his grammar. You proue he cannot erre, because he is Peters successor. We deny the consequence. Because he may succeed Peter in place, and yet not in office of Apostleship, whereby Peter had that priuledge. But principally we deny your antecedent, that the Pope is Peters successor. Now we looke for some certain & euident prooffe. But alas there is none to be had. We therefore



thus except against this imagined succession: First we say, there is no word of scripture to proue that euer Peter came at Rome. How then can it be a matter of faith, to hold that he was Bishop of Rome? Do not say, you must beleue the Church: for the question is, whether you be the true Church or no. Secondly, we say farther, that it is somewhat vncertaine, euen in humane stories, whether euer Peter were at Rome or no: and if it were certaine, yet it were not a certaintie of faith, but of opinion. But that the force of your argument, and the truth of my answer may the better appeare, I wil propound your reason in forme, and my exceptions against it.

*Peters successor cannot erre.*

*The Pope is Peters successor.*

*Therefore the Pope cannot erre.*

To the Proposition.

Prooue of the Proposition.

To the Maior I answer, that he which succeds Saint Peter in his whole right, or in all his priuiledges, and namely that of his Apostleship, cannot erre; but any other successor of his may erre, because his priuiledge of not erring is a propertie of his Apostleship. The prooue of your Maior is thus to be framed:

*He to whom the keyes are promised, for whom Christ prayed, that his faith might not faile, whom he charged to feed his sheepe cannot erre.*

*But to Peters successor Christ promised the keyes, for him he prayed that his faith might not faile, him he charged to feed his sheepe.*

*Therefore Peters successor cannot erre.*

To the proposition.

I denie the Maior, if you take it in such sense, as though the power of not erring had bene conueyed to Peter, by reason of this promise, prayer and charge: otherwise notwithstanding by him, Peter, I grant that he to whom this promise was made, that is Peter, could not erre; yet was he not free from error by vertue of this promise, prayer or charge, as I shewed before.

To the Assumption.

The Minor is vtterly false: the promise was made in generall to all the Apostles; the prayer and charge were peculiar

to Peters persō, for such especial reason as I shewed before, concerning his temptation to denie Christ, and his deniall of him. But you tell vs, that you doe not apply that charge of feeding the sheepe to Saint Peters successors, without sufficient authoritie and reason. Then questionlesse you must be able to shew vs some warrant for your doing out of the Scriptures. For the testimonie or opinion of man, is too weake a ground to build a matter of faith vpon. And yet you bring vs nothing but the word of a man to perswade vs, and scarce that too. For whereas you alledge<sup>d</sup> Chrysostome to countenance the matter, it is but a copie of your countenance, rather to feare then hurt vs. Chrysostome saith, that *our Sauiour shed his blond to purchase those sheepe, the care whereof he committed to Peter and his successors.* But who are these successors? All ministers, or (at the least) all Bishops. If you haue read the place, I need not proue it to you. Chrysostome had caused Basil to be preferred to a Bishopricke against his will. Hereupon Basil complaines of vnkind dealing. The other to excuse himselfe, vndertakes to shew that he had not onely not hurt him, but also done him a pleasure, because he had thereby giuen him occasion and oportunitie to manifest his loue to Christ, by feeding of his flocke, which he had committed to Peter and his successors. Now if Basil (in Chrysostoms iudgement) had not bene one of Peters successors, this had bene a poore reason to perswade him that Chrysostome had not done him wrong. For then had he not receiued that charge, nor discharged that dutie, to testifie his loue to Christ, since the loue was to be testified by feeding the flocke committed, according to that charge of our Sauiour.

*d Chrysost. li. 2.  
de Sacerdot.*

\*Leo indeed makes the Bishop of Rome Peters successour, But he is too partiall a man to be iudge in his owne cause. I denie not, but that he was auncient and learned, and I am perswaded, a holy man too; but yet there appeare in him euery where apparent marks of ambition, for the aduancing of his owne sea: which may perhaps be excused by humane frailtie, but cannot serue to proue a matter of so great importance.

*e Leo. serm. 2.  
de anniuers.  
assump. sua  
ad Pontif.*

Your principall minor is false also, that *the Pope is Peters successor.* It was true of the first Bishops of Rome, that they were

*To the princi  
pal assumpti*



Peters successors in the ministry of the Gospell, wherein they laboured faithfully and carefully. But this point of succession died long since, with the care to discharge that dutie. For these last 800 yeares and vppward, the Popes (generally) haue succeeded the first reuealed Antichrist, Boniface the third, in pride, tyrannie, idlenes, riot, and all kind of excesse, no way resembling Saint Peter, either in truth of doctrine, or painfullnesse in preaching.

That which you adde, of I wot not what necessitie lying vpo God, to teach the Church all truth; and preserue it from erring, because he hath enioyned all men to heare it, without excepting or doubting, is an idle fancy of your own, without any likelihood of truth; as hath appeared in my former answers.

But howsoeuer the Pope alone may erre, yet in a generall Councell he cannot. I heare you say so, but I see no prooffe of it, nor indeed any shew of reason for it. Whence ariseth this impossibilitie of erring? Not from the Pope: *For no man will flatter*

f Alfons. à Ca-  
stro. lib. 1. ca. 4.

g Bellar. de Cō-  
cil. lib. 2. ca. 11.

h Bellar. de Cō-  
cil. lib. 2. cap. 5.

i Bellar. ubi su-  
pra. cap. 11. S.  
Quod ut me-  
lius.

k Confirm. Con-  
cil. Trident.  
Vide Concil.  
Triā. Sess. 25.  
c. illustrissim.

him so shamefully (saith f Alfonsus) as to make him belceue he cannot erre. Perhaps then it resteth in the Councell. That cannot be neither. For g Bellarmine tels vs, that *Councils, be they neuer so generall, and neuer so lawfully assembled, may erre, but onely so farre as they follow instructions giuen them by the Pope.* But the Pope may erre in giuing instructions: and how can freedome from erring ensue vpon his instructions, if he himselfe were not certainly freed from erring in giuing them? And that this power of not erring is wholly from the Pope, no way from the Councell, it is euident by this, that particular Councils are as free from error as generall, if they follow the Popes direction, or be confirmed by him. But this will be yet more euident, if we consider the course that is to be held in Popish Councils. First, *the Pope sends his Legates* (saith i Bellarmine) *instructed concerning the iudgement of the Apostolicke see* (that is, with knowledge of his mind, in all points that shal be handled) *and that vpon condition,* that if the Councell iumpe in opinion with the Pope, then they may proceed to make decrees; if it do not, then no decree may be made vntill the Popes pleasure be further knowne. Secondly, *when the Councell is ended, certaine of the Cardinals bring the de-*

decrees thereof to the Pope, and intreate him, that it wil please his Holinesse to confirme them; which, if he like them, he doth; if not, they are vtterly dasht. This being the course, how can it be imagined, that the Pope should be any more exempted from erring with a Councell, then without one? I graunt he hath better helpes to discerne of the truth, if matters be orderly and throughly debated; but we looke for an impossibilitie of erring, which cannot be conueyed from the Councell to the Pope, because it is not in the Councell, but so far as they follow the Popes instructions: neither can it be imparted to the Councell by the Pope, because he hath it not in himselfe alone: neither lastly can it be in Councell and Pope together, because then neither can be aboue other; but all Papists are of opinion, that there must needs be a superioritie in the one, though they cannot agree in whether, howsoever <sup>1 Bellar. de Con</sup> Bellarmine takes vpon <sup>cil. lib. 2. ca. 13.</sup> him to determine it. I say then, it is meerly impossible, that any <sup>14. 15. 16. 17.</sup> Papist, *learned or vnllearned, should know that the Pope with a Councell or without a Councell cannot erre*, as well because the thing in it selfe is false, as also for that there is no agreement about the point amongst them: and therefore the Papists haue no certaine meanes to keepe them in any true vnitie.

If you will assigne a difference betwixt sects of hereticks and the Romane Church, you must say, *betwixt other sects of hereticks and the Romane Church*, which is of all other, indeed, the most hereticall. But your difference is nothing worth. For many sects of heresies haue at least for a time bin a *flocke cleauing to their pastor*, and holding certaine grounds true or false, whereby their Church was to be determined: As for vs, whom you strike at, we haue the most sure bond that may be, to tie vs all together, euen the truth of God, and are in our seuerall Churches people cleauing to our pastors: and such must euery true church be, where there is a true Pastor: without whom how far a company may haue the name of a Church, and in what respect, I shewed before.

The testimonies alledged out of <sup>m</sup>Cyprian, are not deliuered <sup>m Cyp. ad Pn-</sup> by him, concerning your Romane Church, but spoken of him- <sup>pian. epist. 68.</sup> selfe and his flocke, and so generally to be applied to all other <sup>sect. 7.</sup>



*n cypr. ad Cor-  
nel. epist. 55.  
sect. 6.*

Churches in like sort. Pupianus, to whom he writes that epistle, charged Cyprian with dispersing the flocke of Christ, by his ouer great seueritie against them, that had fallen into idolatry in time of persecution. Cyprian answers in his owne defence, that though some stubburne and disobedient people, refusing to shew themselues truly penitent for so grieuous a sinne, left his communion and congregation: yet the true Church was not thereby scattered, but continued stedfastly, cleauing to their pastor, namely himselfe. *The chaffe onely (as he said before) not the wheate, can be seuered from the Church, forsaking their lawfull Pastor, without any iust cause.* The other place also is of particular Bishopricks, not of your imagined vniuersall Church, as before.

## §. II.

*That the Romane Church onely is holy.*

A.D. 5.5.

*In postilla super  
Euang. Dom.  
prima aduētus*

*Conc. 4. super  
cap. 21. Luc.*

*Secondly, I finde that the Protestants congregation is not holy: because not onely most of their men be evidently more wicked then men, which both in old time and in latter yeares liued in the Romane Church; as those can tell which haue seene both, and is confessed by Luther himselfe, who saith thus: Sunt nunc homines magis vindictæ cupidi, magis auari, magis ab omni misericordia remoti, magis immodesti & indisciplinati, multoque deteriores quàm fuerunt in Papatu: Men are now more reuengefull, more couetous, more vnmmercifull, more vnmodesst and unruly, and much worse then when they were Papists. The like testimonie you may find giuen by another of their Doctors, called Smidelinus, which for breuitie sake I omit. But chiefly their company is not holy, because there was neuer yet Saint or holy man of it: neither is their doctrine such as may of it selfe leade the most precise obseruers of it to holinesse, but doth (by diuers points which haue bin taught) rather incline men to libertie and loosnesse of life. As for example, it inclineth them to breake fasting dayes, and to cast away secret confession of sinnes to a Priest: both which are knowne to be soueraigne remedies against sinne. Also it inclineth them to neglect good workes, for they hold them either not to be necessary, or not meritorious of life everlasting, which must needs make men lesse esteeme the practise of them.*

*Also*

Also it maketh men carelesse in keeping Gods commandments, because diuers Protestants (if not all) hold them vnpossible to be obserued; and (as it is said) impossibilium non est electio. No man chooseth or laboureth to atchiene that which he thinketh to be altogether vnpossible. It maketh men also not to feare, or not to be carefull to auoid sin, because it is held among them that whatsoeuer we do is sinne, and that we cannot chuse but continually sinne, and that all sinnes are of themselves mortall: which who soeuer thinketh, how can he be afraid to sinne, sith stultum est timere, quod vitari non potest, it is foolishnesse to feare that which no way can be auoided? Finally their doctrine of predestination is able to make men carelesse or desperate in all actions and consultations, sith some of them hold all things so to proceed: of Gods eternall predestination, that man (in matters of Religion at the least) hath no free-will to do well, or to auoid ill, but that God himselfe is author, and moueth them effectually and forcibly, not on-ly to good works, but in the same sort vnto the act of sinne. Lo whither this doctrine leadeth a man, which giueth grounds, which of themselves incline a man, to neglect all indenuour, in the studie and practise of vertue, and to cast away care of auoiding sinne and vice: and consider whether this can be a good tree, which of Mat. 7. it owne nature bringeth forth so badde fruit. And see whether this companie, which teacheth and beleaueth such pointes of unholie doctrine, can possiblie be a Holy Church.

In the Romane Church, I confesse there be some sinfull folke, all in it are not good. For the Church is called nigra & formosa, Cant. 1. blacke and faire: in it are mixed good and bad; as out of diuers parables of our Sauour I prooued before. But there are two differences betwixt the sinfull, which are in the Romane Church, and those which are among Sectaries.

The first difference is, that among hereticks there are none, which we may call truly holy, of which, as of the better or more wor-  
thie part, their congregation may be termed Holy: as the Romane Church may. It may be perhaps, that one may finde diuers of them, who abstaine from grosse outward sinnes, as stealing, swearing, &c. And that some of them do many workes morall good, as to giue almes to the needie, and that they line at least in outward shew, in



1. Cor. 13.

1. Tim. 1.

Eccle 9.

Prov. 20.

See Stapbil. in  
absolut. respō.  
Cochla. in actis  
Lutheri.

Anno. 1523.

Bolsec. in vita

Caluin. cap. 13.

upright & moderate sort. But alas, these be not sufficient or certain signes of sanctitie; all this, and perhaps farre more, we may reade of heathen Philosophers. These outward actions may proceed of naturall, and sometime of sinfull motives: and consequently, they may be verie farre from true holinesse, which must be grounded in true charitie; for as Saint Paule saith, to distribute all that one hath to feed the poore, or to giue ones bodie to burne, doth nothing auaille without charitie: which charitie must proceed de corde puro, & conscientia bona, & fide non ficta, out of a pure heart, and a good conscience, and an unfained faith. The which things being most inward; and consequently hidden in secret, cannot sufficiently be shewed to others, by those outward actions, which may come from other causes as soone as from these. Nay, they cannot be knowne certainly of the partie himselfe. For nescit homo vtrum odio vel amore dignus sit, a man knoweth not whether he be worthis of hate or loue: and quis potest dicere, mundum est cor meum? Who can say, my heart is cleane? but these things are reserued to him onely, qui scrutatur corda, who searcheth the hearts, to wit Almighty God, and it cannot be perfectly knowne of men, who haue them truly, and consequently who be truly Saints, unlesse it please him to reueale it by miracle, or some other certaine way vnto vs. But hitherto it was neuer heard that Almighty God did by miracle, or any such certaine way, giue testimony that either Luther or Caluin, or any of their fellowe, or followers had in the this true holinesse, or that they were saints: but rather while as they presumptuously attempted to work miracles, it hath pleased God, by giuing either none, or euill successe, to testifie that they were not Saints. Whereas on the contrarie side, it hath pleased God to giue testimonie by miracles of the faith and holinesse of life of diuers, which professed the Romane faith; of which sort I might bring in many examples, but I will at this time onely name Saint Bernard, Saint Dominicke, Saint Francis, who on the one side, were certainly knowne to haue bene professors of that religion, which was then, and is now professed at Rome; as may appeare, both by that which is left written of their liues, and also by this, that they were chiefe fathers and founders of certaine Religious orders of Monkes and Friars, which yet continue there: and on the other side, they are certainly knowne to be holy men, partly by  
their

their sober, chaste, and vertuous life, partly by the gift of miracles, in so much, that euen Luther himselfe, and other of our aduersaries confesse them to haue bene Saints. The which being confessed of these, must needs inferre the like confession of the sanctitie of manie other, who were also professors of the same Romane faith, whose names we may finde registred in the Calender, euen in booke set out by Protestants, and whose vertuous life, holie death, and miraculous deeds, we may finde in good Authors. See Saint Athanas. in vita S. Antonij apud Surium, S. Bernard. in vita S. Malachiae. S. Antoninus 3. parte hist. titulo 23. & 24. Surius throughout his large volumes of the liues of Saints, and others. Now this being confessed, that diuers whom we know to haue bene members of the Romane Church, are Saints: we may well inferre that at least, some part of this Church is holy, and that therefore of this part (per synecdochen) the whole may be tearmed Holy: especiallie considering that the faith of this part, (which was a principall roote, out of which their holinesse did spring) is all one in substance with the faith which we all professe: and therefore we may say that our faith and profession inclineth & leadeth to the same holinesse of life that theirs did. And therefore though manie, through their owne fault, faile in the practise of vertue and holinesse, yet our profession (being all one with the profession of these holy men) is to be tearmed holy, as theirs was. Of which holy profession in some sort, all our whole companie may be called Holy, as of the art of painting or anie other art, all that professe them are commonlie tearmed by a name proper to their profession, though it happen that diuers of them, be not verie skilfull, nor do not much exercise his art.

And from hence riseth the second difference betwixt Protestants and vs, to wit, that the verie doctrine it selfe, which Protestants teach, doth (as I shewed before) induce men to libertie, and consequently to lewde life: whereas the Romane faith, which we professe, both expressely forbiddeth all vice, & prescribeth lawes contrarie to libertie and loosenesse of life; and containeth most soueraigne meanes, to incite and mooue a man to all perfect vertue, and holinesse of life. As for example. It teacheth, that notwithstanding the prescience or predestination of Almighty God, man hath free will, wherewith (being aided by Gods grace, which grace through the merit of Christ

Luther. lib. de  
capt. Bab.  
Philip in A-  
pol. art. 5. & 17



1. Ioh. 5.

Mat. 11.

Philip. cap. 2.

Christ's Passion, is readie for all, that with humble, deuout and perseuerant praier will aske, and by frequenting in due sort the holy Sacraments, will seeke for it) he may auoid sinne, and embrace vertue, the which taketh away despaire of shunning euill, and doing well, which easily followeth of the contrarie opinion. It teacheth also that Gods commaundements be not vnpossible to be obserued; nay nor hard (through helpe of grace, which is alwaies at hand) to be obserued of one, which hath but a good will; according as Saint Iohn saith, Mandata eius graua non sunt, his commaundements be not heauie; yea that they may by the same grace, be easily obserued, according to that of our Saviour, Iugum meum suauē, & onus meum leue, my yoake is sweet, and my burthen light. The which mo-  
 neth a man to conceiue great hope of eschewing euill and lining well, which hope, (and consequently heart) to do well, a man cannot haue, who perswadeth himselfe, that Gods commaundements be vnpossible to be obserued, as I shewed before. Again it teacheth, that as a man may by grace auoid sinne, and easily keepe Gods commaundements, and by doing good works, line well: so this good life is pleasing and acceptable vnto God, and these good workes (as proceeding from grace, and receiuing vertue from the merits of Christ, of which this grace doth depend) are meritorious, & such, for reward whereof, God will giue to them that perseuerantly do them, euerlasting blisse in the kingdome of heauen. The which doctrine will, doubtlesse if it be duly considered, breed in a mans mind great lone and delight to do well; as the contrarie must needs breed, at least a coldnesse in deuotion, if not a contempt and loathing of good deeds, and specially of those good deeds, which haue any difficultie annexed to them. It teacheth also that for sinners are prepared exceeding great punishments in the next life; and that though there be meanes in the Church to get remission of sinne, and pardon of the paine, yet it teacheth that a man cannot ordinarily be absolutely certaine, that he hath vsed those meanes, as that he hath thereby gotten that remission or pardon; which is a great motiue to make men warie not to fall into sinne, and to moue them, Cum metu & tremore operari salutem, with feare & trembling to worke their saluation: whereas Protestants vpon supposed certaintie of saluation cast away this wholesome feare, and so may easily become carelesse of auoiding any sinne.

sinne. Furthermore it prescribeth wholesome lawes and customes of fasting and praier, and of other exercises of vertue and pietie, whereby the flesh may be subiect to the spirit, and the spirit to God. It maintaineth also secret confession of sinnes to a Priest; as being a thing necessarie, and commaunded by our Saviour himselfe, the which both is a great bridle to hold men backe from sinne (as experience teacheth) and is a speciall meanes, whereby the Pastours of the Church, knowing the inward conscience of their flock, may better apply fit remedies to their spirituall diseases, and prescribe to euery one fit exercises, for their practise and progresse in vertue. Finally the profession of this Church is such, that euery simple Protestant, when they see any Catholike do a thing amisse, will ordinarily say, You should not do thus, or, a man of your profession should do otherwise. So that those which be sinfull in the Roman Church, cannot in any sort, ascribe their sinnes to any defect, or peruersitie of the doctrine of the Church, but must needs acknowledge them to proceed from their owne frailtie or malice, contrarie to the teaching of the Church, and sometimes euery contrarie to their owne conscience, and actuall knowledge.

Wherefore I may conclude, that although there be some sinfull men in the Romane Church, yet it may well be called Holy; because the doctrine which it beleaueth and professeth, of it owne nature, inclineth and directeth a man to the true holinesse; and consequently is of it selfe Holy: and also because there be many holy persons in it, some of which are certainly knowne in particular to be such, by prooffe of miracle. Others are onely knowne by this probable reason, to wit, that they hold the same faith, which was holden by those, who haue bene certainly knowne be holy men; and holding the same faith (which must needs be the true faith, for none are truly holy, or can possibly please God, without the right faith, which is but one,) they haue in them a roote, out of which true holinesse is apt to spring. And therefore, when we see no apparent euill fruit, whereby we may discover some euill roote, but onely good, which is apt to spring of this good roote; and specially when we see the fruite of their good works, to be conformable, and like to the works of those, which are knowne Saints; we haue great cause to iudge, that they also are iust men, and in some sorte holy, if not perfectly Saintes.



*Sith therefore many men which haue bene and are members of the Romane Church, haue bene & are knowne, either by absolute prooffe of miracle, or at least in this other manner to be holy; of these as of the better, more worthie and principall part, the whole may be (as I said before) tearmed Holy; as a tree that hauing a roote apt to giue life to the branches, some of which being dead, others haue life, is absolutely said to be alieue; which if we should see to haue a corrupted roote, and could not perceine it to haue any liuing branches, we should haue cause to affirme absolutely, that it were dead, and not alieue.*

A. W.

He that doth not finde that you are a shamelesse slaunderer, lookes verie sleightly into your report of the Protestants congregation. You finde it is not holy. No doubt you are a man of great intelligence, and haue made diligent inquirie after the matter. But it well becommeth the Pharisaicall pride of your Romish Synagogue, to boast of your owne righteousness, and in comparison of your selues, to despise all men.

Let vs see what euidence you bring to prooue so greuous an accusation. *Most of our men (you say) are evidently more wicked then men which liued both in old time, and in later yeares in the Romane Church.* How euident you make this, we will consider by and by. For the present, I say no more, but that you speake crafrily to deceiue vs, in comparing most of our men, with I know not what men; that haue liued in the Roman Church. There is no question, but that (generally) the most are the worst, euerie where: because all men are naturally euill, and none good, but by the especiall grace of God working in them. But if you would haue dealt plainely, you should haue shewed, that most men in our Churches are more wicked, then most men that haue liued in your Romish Church, since it became the bodie of Antichrist reuealed. For we acknowledge, that the Church of Rome was somtimes a true Church of Christ, yeelding many worthie martyrs, confessors, and other holy men and women, to the honour of the Gospell of Iesus Christ; yea we denie not, but that euen at this day, there are some true Christians in your Churches: and that the generall sort of Protestants, are inferiour to some amongst you, in regard

regard of outward holinesse : as for true inward sanctitie, neither the one, nor the other, haue any part of it ; I meane neither ordinarie Protestants, nor the best of your side , who continue in the whole doctrine of your Church.

To prooue that you say against our Church, you bring vs in two kinde of witnesses : first generally those men , that haue seene the conuersation of your Papists, and our Protestants, then particularly Luther & Smidelin : In the former, consider how vaine a flourish it was for you to compare our men now with Papists that liued in old time, and to appeale for prooffe to them that haue seene both : as if you were able to shew vs some men of 700. or 800. yeares old, or of 300. or 400, who haue knowne and considered the behauiour of your men and ours. As for them, that by trafficke or trauaile otherwise, haue had sight and experience of both, I dare stand to their iudgement, in comparing our liues with yours, for all parts of outward cariage. In which matter, I haue bene credibly informed by them, whose credit I haue no cause to suspect, that the abomination of your Clergies, and peoples liues, hath partly bred, & settled in them a resolute abhorring of your religion, to which otherwise they were indifferently affected.

But you presse vs with Luther and Smidelin, who in their earnest exhortations and reproofes, accuse our men for increase of sinne, after the preaching of the Gospell. Is this strange ? Doth not ° the holye Apostle tell vs, that the Gospell in his time, was abused to wantonnesse, prophane men ( which yet made profession of religion ) taking aduantage of Gods gracious mercie preached in the Gospell , to prouoke themselues to sinne ? Besides, the greatest part at the renewing of the Gospell, claue vnto Luther, rather in a detestation of your religion, the falsenesse whereof was most euident to them, then in a certaine knowledge of the truth of that, which he taught them. But of whom spake Luther and Smidelin ? Of all Protestant Churches ? How can that be, when they knew not the one halfe of them ? Is it a good reason then to condemne all Protestant Churches, or the Protestants Church in generall, because Luther and Smidelin complaine against

° Rom. 6.1.14:



p 1. Cor. 1. 1.  
 & 13. 12 &  
 q 5. 1 & 6. 1. 5.

r Phil. 2. 21.

(Bernard. in  
 Cant. ser. 77.

r Cornelius. Bi-  
 zonti. Episc. in  
 Concil. Trid. et.  
 u Adrianus in  
 instruc. ad Cler.

x Declinavi-  
 mus.

y Non fuit uf-  
 que ad unum.

the congregations, in which they taught? And yet, what say they more then the Apostle Paule doth, who chargeth <sup>p</sup> the *Corinthians* with many grosse errors, & grievous sinnes, yea <sup>q</sup> with such fornication, as was not to be heard of among the *Gentiles*? What say you to that sore accusation euen against the ministers of the Gospell; <sup>r</sup> *All seeke their owne, and not that which is Iesus Christs*? A man of your humour and wisdom would by and by conclude hereupon, that the Church of God in the Apostles time, was an unholy congregation. If you Iesuits & Priests (what you are in particular, I neither know nor care) bestowed as much paines in preaching, as you do in plotting treason, and hearing confessions, such speeches would not seeme any thing strange vnto you. But that you may the better perceiue the weaknesse of this your reason, hearken a little, what is said of your Church. *What one can you name me* (saith <sup>s</sup> Bernard) *among all those, that are* (spirituall) *rulers, that doth not take greater care, how he may emptye the peoples purses, then how he may roote out their sinnes?* You say the most of our men are wicked. Bernard, to quit you for it, pronounceth, that there is not one of your Cleargie, that maketh any conscience of discharging his duetie. Haue you forgotten what a Bishop of yours said in the late Councell of Trent, (least any should thinke that you are better now, then you were in Bernardes time?) *The people* (saith <sup>t</sup> the Bishop) *are fallen away from Christ to Antichrist, from God to Epicurisme; and the Priestes haue bene their ringleaders, to all kinde of lewdnesse.* Yea <sup>u</sup> Pope Adrian the sixt, (I am sure you will belecue him) speaking of your Prelates, saith, that *All of them* (he putteth in himselfe too) <sup>x</sup> *were declined, euerie one to his owne waies: And that there had bene none of them, a great while, that had done any good, y no not one of them.* If such were, and be the state of your Cleargie, gesse you, what the common people be. Compare your witnesses and mine, and tell me whether we ouermatch you or no, both in number and weight.

*Nener any Saint of our Church? Why do you not refuse that which*

which we alledge for our selues against this slander? We pleade that Adam, Abel, Enoch, Abraham, and all the holy men named in the Scriptures, with the Martyrs and confessors, since our Saviour Christs comming in the flesh, that all the Apostles (except Iudas, whom we leaue to your Simoniacall congregation) yea that many Bishops of Rome were of our Church. To al this you reply not so much as one word; but tell them that will beleeue you, that there neuer was any Saint or holy man of our Church. I cannot greatly blame you, though you bind your followers to giue credit to you, without looking for prooofe of that you deliuer. For if you should be put to that, all were marred. But I wil render you a reason, why we lay challenge to all those men, as members of our Church, and not of yours. They agree (say we, disproue vs if you can) with vs in the substance of doctrine, concerning saluation by Iesus Christ, and other points of the foundation. If you were able to shew the like (which is vnpossible) yet would it not follow that they were of your Church: because no man is, in your account a member of your Church, but he that agrees with you in all matters defined by your Church; wherein I confidently auow (and am readie to iustifie it) there is no auncient writer in the first thousand years, that is of your opiniō; though in some one point or other they may agree with your doctrine. But indeed we have no saints canonized by our Church, and made mediators betwixt God and vs, to rob Iesus Christ of his office, and God the Father of thanks due to him for granting our requests. And if this want make our Church vnholie, the Church in the time of our Saviour himselfe and of his Apostles was most vnholie, in which there neuer was any such practise or doctrine. Indeed this is the maine holinesse, whereby the learned of your side seeke to proue the truth of your Church, and not that other of particular mens conuersation.

a See my answer to 12. art. part. 1. art. 4.

z Bellar. de notis Eccles. lib. 4. cap. 11.

And what say you against our doctrine in this behalfe? Forsooth, that *it cannot of it selfe leade the most precise observers of it to holinesse.* The particulars of our doctrine accused by you, shall be defended in their seuerall places: now a word or two onely in generall. How doth any doctrine leade



to holinesse, but by propounding the rules of true obedience to God, wherein all holinesse consists? How doe the arts of *Grammer, Logicke, Arithmeticke* and *Geometry* leade a man to *speake, reason, number, and measure well*, but by deliuering the true rules to these purposes, which in themselves direct to perfection in euery one of these professions? And can our doctrine be said to be insufficient, which acknowledgeth the scriptures of God to be the rule of all righteousness, and all men bound to liue in obedience to the will of God, contained and reuealed in them? Do not we teach men, that vpon paine of damnation they must labour to keepe all Gods commaundements whatsoeuer? Are not our expositions of the commaundements as large in duties prescribed, and sins forbidden, as yours are? Do we, or you, perswade men that there are some veniall sinnes, small breaches of Gods law, not to be regarded: whereas we shew that euery least transgression of the law is damnable? But because you charge vs with particular points, which *incline men* (as you say) *to libertie and loosenesse of life*, I will come to the examination of them seuerally, yet but shortly, for that I haue answered them all in <sup>a</sup>another treatise against certaine articles propounded by one of your Popish faction.

<sup>a</sup> Answer to  
12. Art. part. 2.  
art. 4.

It is vtterly vntrue, that our doctrine inclines any man *to breake fasting dayes*: nay rather we enioyne all men to obserue dayes lawfully set apart for fasting, with all care and good conscience, both for preparation to, and cariage in the action. As for your dayes of abstaining from flesh, we hold the institution of them to be voyd of Religion, and vnlawfull, as making them in themselves a part of Gods seruice: whereas a man, for all your fasting, may glut and gorge himselfe with wine and all dainties, so he eate no flesh, and yet keepe your Popish fast, without danger of any censure for transgressing your law of fasting.

*Confession of sinnes to a minister*, we neither commaund as a necessarie dutie, nor forbid as a sinne, but leaue it free to euery mans conscience, as he findeth need of instruction or comfort. It is so far from being a remedie of sinne, as it is vsed by your church, that it rather prouokes men to sinne, because they haue so readie and easie a meanes to disburden their consciences (as they

they thinke) when they haue sinned. A worthy gentleman that hath seene the experience of this matter, doubteth not to auouch as much as I say: that *by your people sinne, that they may haue somewhat to confesse: and confesse, that they may returne to sin:* b Relation of religion in these Western parts. sect. 7. yea I can name, and if need be, bring forth one, who hath bene faine in confession to accuse himselfe of sinnes which he neuer committed, because his ghostly father would not be perswaded but that being a young man, and liuing in one of your Popish countries, he must needs be defiled with the corruptions of the place and age.

There is no one point, wherein you more bewray your selues to be seruants, and not sons of God, then this confession against your owne soules, that you would neglect the doing of good workes, but that you looke to merite euerlasting life by them. This motiue to good workes is so base, that no man of a free nature would yeeld vnto it. The very Philosophers could teach you, that *vertue is to be loued for vertue*, and not for any outward respect or consequent that may follow thereupon: and God is more dishonored by your opinion of meriting, then honored by any your supposed good workes whatsoeuer. If you had euer felt, what a sharpe spurre to holinesse of life the assurance of forgiuenesse of sinnes is, you would neuer thinke that the practise of good workes is lightly esteemed, where the mercie of God hath brought peace to the damned conscience. And yet we want not that other helpe, expectation of reward, which we are sure shal be giuen to the least of our good works, though not vpon their desert, but of the meere mercie of God in Iesus Christ. That wicked opinion of merit, either before or after grace, doth passe vp the pride of mans nature, and diminish the glorie of Gods mercie in Iesus Christ. Wages vpon desert, is the hire of seruants; reward bestowed in loue, is the gift of a kind father to a gracious sonne, who hath shewed himself willing to performe duties of obedience.

What men doth it make carelesse, but those proud Pharises that stand at the staues end with God, and thinke scorne to labour in keeping the commandements, vnlesse they may so keep them, as to claime heauen vpon desert by keeping of them?



Is it not enough to stir vp any poore Christian soule to obedience, that God will accept of his weake endeouours, being performed in truth and singlenesse of heart, and reward them with an vnspcakable measure of glorie? There is no man, vnlesse he be more desirous of his owne glorie then Gods, but wil be content and glad to confesse his vnabilitie to performe the whole will of God perfectly, and yet strue from time to time to doe as much as his corruption will giue way to. It seemes, that not diuinitie onely, but also common reason failes you. Shall I be carelesse in bearing my horse head, and holding him vp from falling, because I am sure he treads neuer a sure step, but will stumble or trip continually, do the best I can? Put case we said, as you slander vs, that whatsoeuer we do is sin: are there therefore no degrees in sinne? or is it all one, to sin by infirmitie and wilfulnesse? What if a sicke man cannot by any meanes recouer his perfect health againe? Shall he therefore refuse to keepe a good diet, and grow to as much strength as for his weaknesse he can attaine to? But what Protestant euer said, that whatsoeuer we do is sinne? It is one thing to say (as we do) that sinne by our corruption cleaues fast to our best works, another thing to auouch (as you failly charge vs) that all we do is sinne. Neither is it foolishnesse to feare that which cannot be auoided, if by our feare we can make it lesse hurtfull to vs. Yea it is a point of great discretion, to labour all we can against sinne, though we cannot wholly rid our selues of it, because by this meanes our actions shall be free from the imputation of those sins, and receiue an vnderdeserued reward at the hands of God, our mercifull Father in Iesus Christ.

c Answer to  
12. art. part 2.  
art. 2.

You vndertooke to proue, that the doctrines of our Church are vnholly: now you tell vs that *some Protestants* hold this and that. Is this to make good that you propounded? But what Protestants can you name, that euer taught that *God moueth men effectually and forcibly, not onely to good workes, but in the same sort to the act of sinne*? Is it your ignorance or your malice, that maketh you charge vs with that which we alwayes denie and refute? We say, there is no force or coaction either in good or euil actions, and distinguish betwixt *necessitie* and *constraint*.

All

See my answer to 12. art.  
part. 2, art. 5.

All things come to passe *necessarily*, in regard of the euent, according to the providence and predestination of God. But this hinders not the working of secundary causes, according to their severall natures. Besides, though we hold that there is a *necessitie of infallibilitie*, as well in good actions as in sinnes, so that whatsoeuer God hath decreed (and he hath decreed all things that come to passe) shall certainly fall out according to his decree: yet we make a great difference betwixt good and euill actions, by teaching that the one are done by the worke of Gods spirit in our hearts, the other by the corruption of our nature, without any warrant or motion in vs from God. Further, in those good actions which we performe, the Lord doth not onely worke by vs, as by instruments without sense or reason, but according to our nature, enlightening our vnderstanding, and sweetly inclining our affection, without any force against our nature, to the approving of that which he would haue vs do, and following vs by the perswasion of his spirit, till he haue brought vs *inevitably* to the performance of that which he hath decreed. So that wee doe nothing, but willingly: but to good we are made willing by God, both for the power and act: to euill we need no assistance, but the corruption of our owne hearts, and the temptations of the diuell.

Lo whither the malice of Antichrists vassals drives them: both to auouch that for truth against the Church of God, which is vtterly false; and to gather leud consequences of true doctrine and consider whether they haue cause to brag of holinesse, who will do nothing that is good, but for hope of hire, and aduance their owne deseruings aboue Gods bountie; and then tell me, if you can perswade your conscience, that such a companie of Pharisaicall merit-mongers are likely to be the true Church of God.

You confesse there be *some sinfull folke in the Romane Church*: but your confessions (if a man might haue the hearing of them) would testifie that there are none but sinfull folk amongst you. It is rehearsed by the secretary of Sixtus 5. for a singular commendation of Pius the fift, that the Cardinall of Theano, and the Bishop of Bagnarea, who had bin his confessors many yeres,

*Vide Durandū in 2. dist. 25. q. 4. n. 7. & ibi Lomb. et Thom. in 1. dist. 38 q. 1. et Capreol. in 1. dist. 38. q. 1. art. 2. ad 2. pro 4. conclu.*

*d Girol. de catena in vita de Pio 5. pag. 33.*



affirmed, that he neuer accused himselfe in confession of any mortall sinne. And do you come out with *There are some sinfull folke, and all in it are not good*? Call to minde what I alledged before out of Bernard, against your whole Cleargie, that is, as you count, your whole Church. Or let that passe, and heare him speake more generally: *From the head to the foote* (saith Bernard of your Church) *there is no part whole*. And againe: *The whole multitude of Christian people hath conspired against Christ*.

e Bernar. de  
conuer. Pauli.  
ser. 1.

f In Can. ser. 33  
g Breidenb in  
hist. peregr. sue.

h Bern. de con-  
sid. ad Eugē. l. 4

i Petrarc. epist.  
19.

See Petrarkes  
sonet. 92. 107.  
108.

k Giouan. Boc-  
cac. nouel. 2.

l Iohn Bale  
Eng. votaries.  
D. Downam  
of Antich. lib.  
1. cap. 6.

In another place he saith, that a filthy contagion had spread it selfe over the whole Church. The law (saith Breidenbachius) is departed from the Priests, iustice from the Princes, counsell from the auncient, faith from the people, love from parents, reuerence from subiects, charitie from prelates, religion from Monks, good order from yong men. Neither was it thus onely in places farre distant from your holy Fathers sight, but in his court, vnder his nose, in his bedchamber and studie. *There* (saith Bernard of your Popes palace) *the wicked grow forward, the godly grow backward*. Whatsoeuer perfidiousnesse and deceit (saith Petrarkes, who liued in Rome perhaps, secretary to the Pope) *whatsoeuer vnmmercifulnesse and pride, whatsoeuer impietie and lewdnesse of behaviour the world hath, or hath had scattered here and there, all that you may see and find heaped up together in the citie of Rome*. Iohn Boccace, who liued at the same time, complaineth, that not onely the courtiers, but also the Pope, Cardinals and Prelates liued most filthily, and sinned not onely by naturall lust, but by that too, which is against nature, without bridle, remorse of conscience, or shame. I forbear to set downe any particulars, whereof Platina and other that write the liues of your Popes, are full: because I take no pleasure in laying open your shame, and it is already performed in diuers of our writers. Only I must needs say, that I cannot sufficiently wonder at your boldnes, who talke to Englishmen of your holinesse, when there is no man of our nation so yong, or so ignorant, but is able to conuince the Pope himselfe, and his Priests and Iesuites of horrible rebellions and treasons against our late Queene of blessed memory, and our whole estate. But what shall I need to seeke far off? Was there euer the like monstrous and vnnatural example of treason & murder (among

(among the most savage of the heathen) to that incredible attempt of your holy ones, for the destruction of *King, Queene, Prince, Nobilitie, Counsell, Iudges, Gentry and Commons, all at one blow?*<sup>a</sup> Barbarous and bloudie Nero is abhorred by all men, because he did wish that all the Senators of Rome had but one necke, that he might cut them all off at once. But your savagenesse iustifies his crueltie: he was but a pidler to your Iesuites and Papists, who with one cracke would have taken away both Senate and people. There is more cause of feare, that posteritie will neuer beleue the true report of this execrable attempt (it is so like rather to a deuise of a Poet, then a discourse of an historie writer) then that they will condemne your whole congregation of more then Turkish, or any other heathenish barbarousnesse. And do you, with a shamelesse brazen forehead, come vpon the stage to brag of holinesse? Despile not so much the long suffering of God, as to make a shew of religion, after so many abominable treasons and murders, arising (directly) from the principles of your profession, and agreeing exactly with the ordinarie plots and courses of your holy Father:<sup>b</sup> who in the raigne of our late gracious Soueraigne, practised diuers treasons by his wicked instruments. For proöfe of that I say, let them which vnderstand Italian, read the report of his Secretarie, who propounds diuers of them to the commendation of his maisters zeale, for labouring to reduce to the Church, them that were fallen from the obedience thereunto. But the memorie, and in a manner the feeling of that horrible treason, Nouemb. 5. 1605. is yet so fresh and greene, that he deserues not to be held either for a Christian, a true hearted Englishman, or a reasonable man, that lookes for fruites of holinesse from trees planted in the Popes orchard.

<sup>a</sup> Sueton. in Neron.

<sup>b</sup> See Girol. de Caten. in vita di Pio 5. pag. 112. 113.

Alas, this proöfe might well haue bene spared. For there is no doubt but your Church of Rome hath store of wicked men: and that you bring out of the Canticles, neither belongs to your Church, nor concernes the vngodly. The Church spoken of in that excellent song, is *the spouse of Christ, one flesh with his holy maiestie*: the companie of the elect, called to true faith in the Son of God. Among these there is not one prophane Esau



c See Platina  
in Syluest.

d Bern. in Can.  
Ser. 25.

e 1. Cor. 10. 10.

f B. vn. ubi supr.

Origen. in Can.  
homil. 2.

g Bern. in de-  
clam. Ecce nos

reliqu. omnia.

h Theod. in Cāt.

Tres patres a-  
pud Theod.

i Psellus apud  
Theod.

k Gloss. ord. libi.  
Bern. in Cant.

Ser. 25.

Thom. in Cant.  
cap. 1. lect. 3.

Gloss. interlin.  
l Lyra in Cant.

or bloudie Cain; such as diuers of your Popes haue bene, not onely your ordinarie Papists. But this blacknesse and beautie, how contrary focuer they seeme (as<sup>d</sup> Bernard truly saith) belong to one and the same person. *Wilt thou haue mee shew thee a soule (saith he) that is both blacke and beautifull? His epistles, say they, are of some worth, but his bodily presence is weake, and his speech contemptible.* The blacknesse is outward in mens sight, the beautie inward, scene of God, Therefore he addeth<sup>f</sup> a little after, that *A true Christian soule is blacke in the iudgement of the world, but faire in the sight of God and of his Angels. The spouse (saith Bernard in another place) is blacke, but beautifull. The Apostles are men full of sorrow, yet alwayes reioycing. Christ himselfe, if you looke vpon him with such eyes as the Iewes did, had neither forme nor beautie.* Other refer this to the estate of men, before and after their calling: before they are blacke, afterward faire. Other (for allegories affoord varietie of interpretation) apply it to the Church, mixt of Iewes and Gentiles: which is blacke because of the Gentiles, who before knew not God. <sup>i</sup> Psellus maketh the blacknesse to arise from our estate in Adam, the beautie from our righteousness in Christ. <sup>k</sup> Many vnderstand by blacknesse, the outward affliction of the Church. None that I haue scene, but <sup>l</sup> Lyra, expound it of the wicked; and yet he also rather liketh of that other interpretation, which maketh this blacknesse to be according to the conceipt of the world. But I will not greatly strue about the true sense, which is so doubtfull: onely I take that exposition which you bring, to be the worst, because it cannot agree to the true Church of Christ, the companie of the elect called; among whom there are none blacke, that is, wholly wicked, though all be blacke in regard of their nature, and faire in their head Christ.

You haue laboured to shew that the Protestants Church is not holy, because it hath no holy men in it. From that point you posted ouer to proue your owne Church to be holy. Heie you returne againe to the disgracing of our Church, as if your holinesse were so darke in it selfe, that it needed ours to be layd vnder it for a foyle, that it might shew the better. But let vs  
examine

examine your prooffe in this comparison.

*If that Church be holy, some members whereof haue bene holy; that unholy, no members whereof haue bene holy: and some members of the Romane Church haue bene holy, none of the Protestants Church; then the Romane Church is holy, the Protestants Church unholy.*

*But that Church some members whereof haue bene holy, is holy: that unholy, no members whereof haue bene holy: and some members of the Romane Church haue bene holy, none of the Protestants Church.*

*Therefore the Romane Church is holy, the Protestants Church unholy.*

Your Minor is false, in both parts of it. For the former, *if by holinesse, you vnderstand true inward holinesse,* <sup>m</sup> according to your former exposition, no companie may be counted truly holy, because some few among them are holy. For true holinesse is a qualitie proper to them, in whom it is, and such as cannot be communicated to any multitude ioyntly considered, nor affirmed of it, vlesse the greater part be truly holy. If any man will presse me with the Apostles authoritie, who calleth, <sup>the</sup> Corinthians, and all Christians in Achaia Saints: I answer, that the reason of his so calling them, is not because some among them were truly holy, but because they all made profession of true faith in Christ, which is alwaies accompanied with sanctification. According to this profession of theirs, the Apostle charitably iudgeth of them, and tearmes them <sup>Saints</sup> by calling: as if he should say, that they are Saints, because they professe themselves called to holinesse of life. This appeareth the rather, because <sup>P</sup> otherwhere, *to be Saints, and to be faithful* is all one: where faithfulness is ascribed to whole congregations, professing the faith of the Gospell. Therefore the holinesse of some few, maketh not all the Church truly holy, no more then Eliah, and those seuen thousand reserved by God, made the whole Church of Israell holy in the sight of God; which was an idolatrous congregation, and unholy, for all these holy men were in some respect outwardly members thereof.

To the Assumption.  
m. Chap. 13.

1. Cor. 1. 2. &  
2. Cor. 1. 1.

1. Cor. 1. 2.

p Ephes. 2. 8.  
Coloss. 1. 2.



But let vs grant, that the holinesse of some few may priuledge all for this title of holinesse: yet in the second place, we may iustly except against the stretching of this priuledge to all that euer shall be, by succession, of that companie. Were it not ridiculous trow you, for you Romanes that now are, to claime the reputation of valour, or the Iewes the opinion of holinesse, because the estate of Rome, and the Church of the Iewes had many valiant & holy men some hundreds of yeares since? How then can it be true, that a Church is holy, because it hath had, I know not how long ago, some holy men members of it?

q Bellar. de  
Eccles. milit.  
lib. 3. cap. 10.

The other part of your Minor I acknowledge to be true, that *no Church is holy, which hath not some holy men members of it.* But I see not how this can stand with your doctrine, ~~that~~ it is enough to make a man a true member of the holy Catholicke Apostolick Church, that he make outward profession of beleeuing the Gospell, and obeying the Pope, though he haue not Christian vertue in him, no not so much as that faith, he maketh shew of. For if this serue to giue vs the right of being true members, the Church may well be quite without inward holinesse, as a matter not appertaining to the essence, or nature of it.

The last part of your Minor is false the, Protestants Churches haue had many thousand holy men, euen all that euer held the truth of the Gospell, according to the Scriptures: and your Church neuer had, nor shall haue any one truly sanctified, that was wholly a member thereof, after your account, that is, which agreed, or agreeth with you in all points of Antichristianisme. But I will follow you in your courses, and of this say more afterward. First you prooue the latter part, and dispute against our Church in this sort.

*That Church which hath had no members of it reuealed to be holie by miracle, or anie other certaine waie from God, hath had no members of it holy.*

*But the Protestants Church hath had no members of it reuealed to be holy, by miracle, or any other certain way from God.*

Therefore

Therefore the Protestants Church hath had no members of it  
holy.

I denie your Maior, because it will follow vpon granting it,  
that no man is truly to be counted holy, but he that is declared  
to be so, by miracle or some other certaine way from God.  
For your whole discourse sheweth, that this is your meaning,  
where you tell vs, that *No man can be knowne to be holy, but by  
Gods testimonie of his holinesse by miracle, or some other certaine  
way*: Of miracles by and by: In the meane while I would faine  
know, what these other certaine waies are, which God vseth,  
to giue vs assurance of this, or that mans holinesse: will you tell  
vs a tale of I know not what reuelations, out of your Legends  
and bookes of examples, which are full of such fained apparitions? Put case those lewde lies were true tales, and that the  
miracles deuised by some of your complices, were worthie of  
credit: surely the number of them that haue bene truly holy,  
hath bene verie small, if no more haue bene holy, then can  
pleade such miracles or reuelations for prooffe of their holinesse.  
As for those, that haue testimony of their holinesse from God in  
the Scriptures, both they are verie few, in comparison, for so  
many thousand yeares: and that meanes of shewing who  
are holy, ceased about one thousand foure hundred yeares  
since.

To the proposition.

Legend. aurea,  
& speculum  
exemplar. pas.  
sim.  
Gabriel Biel.  
in Can. miss.  
lett. 49.

Now concerning Miracles, why should we in these daies,  
gape after them, like the vnbeleeuing Iewes, for the confirma-  
tion of any mans holinesse, since we haue no warrant, nor ex-  
ample of Scripture, to apply them to any such purpose? Bring  
me one example, if you can, out of the whole Scripture, of any  
miracle wrought, to prooue any man to be holy. The vse of  
miracles is the confirmation of doctrine, or rather the auowing  
of mens calling from God, that their doctrine may be recei-  
ued. *If I do not the works of my Father (saith our Saviour)  
beleene me not: but if I do, then though ye beleene not me, yet be-  
leue the works, that ye may know, and beleene that the Father is in  
me, and I in him.* These things are written, that ye might beleene  
that Iesus is that Christ the sonne of God. To that end did our  
Saviour furnish his Apostles with power to worke miracles:

Mat. 16. 3. 4.

Ioan. 20. 37.

38.

Ioan. 20. 31.

As



x Mat. 10. 7. 8 \* As ye go, preach, saying, the kingdome of God is at hand. Heale  
 y Pacian. ad the sicke, cleanse the leproous, raise vp the dead. Therefore doth  
 Sympro. Epi. 3. y Pacianus require miracles of the Nouatians, because they  
 z Mat. 24. 24. brought in a new Gospell. And why ( I pray you ) do <sup>z</sup> false  
 Prophets that arise, shew many great signes and wonders? To  
 prooue themselues to be holy? No surely: if they desire an opi-  
 nion of holinesse, it is that their doctrine might the rather be  
 receiued.

But to proceed yet further; if no man be holy, that hath not  
 miracles, to testifie his holinesse, I doubt much, whether any  
 man may be thought holy or no. For it is out of question, that  
 wicked men haue wrought miracles, either truely, or at least  
 (which I rather belecue) in shew, so that men could not dis-  
 cerne the contrarie. Shall I need to name <sup>a</sup> Pharaoes sorcerers?  
 a Exod. 7. 21. Doth not <sup>b</sup> the Scripture tell vs, that false Christs, and false  
 22. & 7. 8. Prophets shall shew signes and wonders? Doth not <sup>c</sup> the A-  
 b Mat. 24. 24. postle forewarne vs, that Antichrist shal come with signes, and  
 c 2. Theß. 2. 9. lying wonders? Your owne schooleman, <sup>d</sup> Gabriel Biel tel-  
 d Gabr. Biel. in leth vs, that miracles are wrought often times, by the operation of  
 Can. Missa. diuels. And <sup>e</sup> Lyra is not afraid to say, that Now and then there  
 lect. 29. is great deceit vsed in the Church, by miracles fained by the Priests,  
 e Lyra in Dan. or some that are about them, for their worldly commoditie. Your  
 cap. 14. Church affoordeth vs examples of notorious lies in this kinde.  
 f Tom. 2. opusc. I will name two of your principall Saints, <sup>f</sup> Saint Bridget a-  
 tract. de con- uoucheth that it was reuealed to her, that the Virgin Marie  
 cept. virg. ca. 5. was preserued from Originall sinne: & Saint Katharin of Syena  
 g Kathar. ser. 5 had a quite contrarie reuelation. From whom row you came  
 h Theophyl. in these miracles? *Many miracles* (saith <sup>h</sup> Theophylact) *haue*  
 Luc. 9. *bene done by the diuell.* And <sup>i</sup> Austin speaking of such wonders  
 i August. de alledged by the followers of Donatus, reiecteth all such, as deni-  
 unit. Eccles. ses of lying men, or illusions of deceitfull spirits. Let vs heare  
 cap. 16. your great Master Bellarmine's iudgement of this matter, where  
 he maintaineth miracles, as a marke of the Church. *Till the*  
 Church hath approoued those things that are done, for miracles,  
 k Bellar. de no- (saith <sup>k</sup> Bellarmine) it is not eident or certaine, by assurance of  
 in Eccles. lib. 4 faith, of any miracle, that it is a true miracle: His reason followeth.  
 cap. 14. sect. That it is not eident, it appeareth, because then faith should be  
 Est autem. eident.

evident. That it is not certaine by assurance of faith, it is manifest, because it is not cleare to vs by such assurance as cannot be false, that the thing done is not an illusion of the diuell. For though the diuell cannot worke any true miracle, yet can he in shew do any thing neuer so wonderfull. If then there be no meanes to iudge any man holy, but by miracles, nor any certaintie but by the testimony of the Church, to know which are true miracles; doubtlesse you can neuer prooue, that your Church is holy, because there haue bene holy men members of it, till you haue first prooued it to be the true Church. But of your prooofe enough.

To your Minor I answer, that Bellarmine, out of whom you tooke all this, maketh the holinesse of your men, and their miracles two seuerall prooofes, though vnder the note of holinesse of life. Out of him I say farther, that the Patriarks, Prophets, and Apostles, yea all that euer were holy, were members of the same Church with vs, holding the same doctrine that we do, for the substance of it. You bid me prooue it. But by your leaue the duetie of prouing lies vpon the replier, whose place you haue taken, not vpon the answerer, whose person in this case, I sustaine. Besides I bring you the same prooofe, that Bellarmine bringeth for himselfe, that is, I say they were all of our Church. If it be absurd to do so, let your Cardinall learne to dispute better. It were long to enter into particulars, yet if I had brought the argument, I would for shame haue said somewhat in prooofe of it: but let it passe as it comes for this once. Against whom make you all this discourse, to prooue that it is not possible to know certainly, who are holy, and who are not? Surely not against the Protestants, who confesse as much. If hereupon you conclude, that our Church hath had none holy, because it hath had none certainly knowne to be holy, the Maior of your syllogisme will be false, as before: viz. *That Church which hath had no members of it reuealed to be holy by miracle, or anie other certaine way from God, hath had no members of it holy*: and I will answer to your Minor, as I did, that the Patriarkes, Prophets and Apostles were members of our Church, certainly knowne to be holy by reuelation from God,

To the Assumption.  
1 Bellar. de  
notis Eccles.  
lib. 4. ca. 13. 14



But whereas you say, that no man can tell, whether himselfe be truly sanctified or no, you affoord me prooffe of that, which before I affirmed, that the Apostles were of our Church. *Prooue your selues* (saith<sup>m</sup> the Apostle Paule) *whether you be in the faith: examine your selues: know ye not your owne selues, that Iesus Christ is in you, except you be reprobates?* And how doth<sup>n</sup> the spirit of God, beare witnessse to our spirit, that we are the children of God, if it be not possible to discerne his voice, from the delusion of Sathan? *God hath giuen* (saith<sup>o</sup> Bernard) *certaine manifest signes and tokens of saluation, that it cannot be doubted, but that he is in the number of the elect, in whom those signes continue.* And *P* in an other place, *whatsoever soule among you* (saith the same man) *hath at any time felt in the secret of his conscience the spirit of the Sonne, crying Abba Father: let that soule presume, that he is loued with a fatherly affection, which feeleth himselfe indued with the same spirit, which the Sonne had. Be confident, whatsoever thou art, be confident, nothing doubting. By the spirit of the Sonne, know thou art the daughter of the Father, the spouse and sister of the Sonne.* Do you name Bernard for a principall Saint of your Church, and go so directly against his doctrine? As for that place of *9 Ecclesiastes*, what prooueth it, but onely, that *r* no man can truly iudge, whether he be in Gods fauour or no, by the outward things of this life, or at the most, that an ordinarie naturall man can giue no true iudgement of the matter? *This place* (saith<sup>t</sup> Alfonsus Salmero, no meane Iesuiste) *doth not prooue that, which some men draw from it, that a man knoweth not the loue of God toward him: because it followeth in the text, he knoweth not whether he be worthe of hatred. But the wicked know that they are most worthe of Gods hatred, by reason of their grievous sins:* The other place, that<sup>t</sup> *No man can say his heart is cleane,* maketh nothing against the point, you would disprooue. For what though euerie man be tainted with naturall corruption, which hath euen the nature of sinne in it, may be not haue, withall, assurance, according to his measure of Gods loue in Christ? Yet if want of a pure heart, be all the hindrance, your doctrine teacheth vs, that the<sup>u</sup> partie baptised, before he fall into some deadly sinne,

m 2. Cor. 13. 5.

n Rom. 8. 16.

o Bernard.  
serm. 1. in  
septuag.p Bernard. su-  
per. Cant. ser. 8.

q Eccles. 9. 1.

r See defence  
of the refo-  
med Catho-  
licke. Pag.  
s Alfons. Sal-  
mero in 2. cor.  
12. disp. 14.

t Prom. 20. 9.

u Concil. Tri-  
dent. sess. 5.  
cap. 5.

is wholly cleane, originall sinne hauing lost in him the nature of sinne. But the knowledge of the fauour of God dependeth not vpon the measure of our holinesse, but vpon the truth of it. Wheresoeuer \* the spirit of God hath begotten true faith, there he hath begun true sanctification, which according to his diuine power and pleasure, he will in time bring to full perfection. x Rom. 8. 9. 10

As if our Church had bene begun with Luther, and not rather with Adam, and the world; continued in the Patriarches and Prophets, and at last shewed most gloriously in the Apostles and Disciples of our Sauour Christ? As long as God hath giuen testimonie of the holinesse of these worthies, our Church cannot be said to haue had none certainly knowne to be holy. But though we bulde not vpon any such ground, tel me what it wanted of a miracle, that a poore Frier should set himselfe against the Pope, and the whole state of your Church: and for all the malice & persecution of the Pope, the Emperor, and generally all the estates of these westerne parts, as well ciuill, as Ecclesiasticall, except a Prince or two in Germany conuerted by him, continue and grow so many yeares, and leaue behind him, (after a peaceable and godly death) so many heires of his doctrine, daily increasing and multiplying? It is enough that the word of God beareth witnesse to the truth of his doctrine; though we haue neither miracle, nor reuelation of his holinesse. But you would make the world beleue, that he and Caluin attempted to worke miracles. If it had bene so, it was not to breed an opinion of their holinesse, but to auow the truth of their doctrine. But to whom can it seeme likely, that they which denied, that any miracles were to be looked for, and taught that Antichrist should come with signes and wonders, would go about such a needlesse, and doubtfull peece of worke? What tell you vs of the Apostata Bolsec, or Staphylus, who solde themselues to lie for the Popes aduantage? At the least name some likely men, though partiall, and not such knowne enemies and Sycophants. Thom. in expof. Symb. scilicet. sancta Ecclef.

I maruell you prooue not this point of holinesse by the ex-



amples of your Popes, in whose persons holinesse is inuested, and from them deriued to all other, as honour is in, and from temporall Princes. If the Popes holinesse, be not extraordinarily holy, what should a man looke for of inferiour Papists? Who would not rather name the Sunne, then any starre of the first magnitude, or the Moone her selfe, to prooue that there is light in the skie? But you knew how filthie that fountaine of your holinesse is. Well, let them go as they are: you haue named vs three: the ancientest of whom is not yet six hundred yeares old. What say you of them? First, that they were certainly knowne to haue bene professors of that same Religion, which was then, and is now professed at Rome. To whom is this certainly knowne? How many of our men haue shewed that the Religion of the Church of Rome is altered in diuers points, since Bernards time? The Councell of Trent is the pit, out of which the religio of your present Church is digged, I referre the Reader, for this point, y to a Treatise lately written by a learned Diuine, wherein many particulars to this purpose are deliuered. Bernard was indeed a member of the Church of Rome, as then it was: yet either he dissented from the doctrine of that Church, in the fundamentall points of iustification, or rather your Church now is fallen away from the truth, in that matter. *Thom* (saith <sup>2</sup> Bernard to our Saujour Christ) *art made vnto me, of Gods righteousness: shal I feare lest that one be not sufficient for vs both? It is not a short cloake that cannot couer, it will couer both thee and me largely, being both a large & eternall Iustice.* As for our righteousness, Bernard altogether (as we do) acknowledgeth it, to be true but vnperfect: *Our humble righteousness, if there be any, is true perhaps (saith he) but not pure, vnlesse perchance we thinke our selues better, then our forefathers, who said no lesse truely, then humbly, all our righteousness is as the clouts of a menstruous woman. For how can there be pure righteousness, whereas yet there cannot be fault wanting?* VVe will not strue greatly with you for Francis or Dominicke, though many absurd doctrines, which your Church now holds, were not in their daies, nor before them, defined by any Councell, nor acknowledged by many of your Diuines.

y Doct. Field  
of the Church.  
lib 3. cap. 7.

2 Bernard in  
Cant. (c. 61.

a Bernard in  
ser. 5. de verb.  
Isaie.

To proue that these three were of your Church, as it is now, you alledge that which is left written of their liues, and the religious orders of Monkes and Friers founded by them. What is written of them, and by whom? Doth any man in penning their liues, affirme, that they held the same things in all points that your Church now holds? I trow not. But if he do, who told him so? If he liued in their times, he was no prophet to foresee what would be maintained in your Church some hundreds of yeares after his death. If he be a late writer, what reason haue we to giue credit to him in such a matter, farther then he is able to make good that he saith, by shewing such an agreement betwixt their doctrine, and that which now you teach? That they haue left certaine orders behind them, we denie not; which may serue to proue, that they thought it needfull to haue people instructed in the knowledge of the Gospell by preaching, and some trained vp of purpose to performe that dutie, which was the first end of monasteries. But it is no easie matter to shew that your Monkes and Friers are now gouerned according to the rules appointed by them, nor any inconuenience for vs to graunt that they were of your opiniaion touching Frieries and monasteries, which are matters far from the foundation of Religion, as long as there is no opinion of merit or perfection annexed thereunto.

The second thing you affirme of them, is, that they were holy men, certainly knowne to be so. We are willing in charitie to thinke the best we may, and therefore are not hastie to condemne them we know not. But this our iudgment is not of certaintie, vlesse we may haue better prooffe for it then this you bring. Their liues (you say) and miracles testifie as much. But first, who shall assure vs that they liued so holily, and wrought such miracles? Wee must haue certaine knowledge that they were holy men, who writ and reported these things, ere we can vpon their credit beleue, that they so behaued themselves. Secondly, put case that their liues were as they are said to haue bene: haue you forgotten what you writ a little before? *It cannot be perfectly knowne of men (say you) who haue truly a good conscience, and an unfained faith, and consequently who be truly saints,*



b Biel. in Can.  
Miss. lect. 29.  
c Lyra in Dan.  
cap. 14.  
d Bellar. de no-  
tis eccles. lib. 4.  
cap. 10.

unlesse it please God to reueale it by miracle, or some other certaine way vnto vs. Thirdly, if you thinke to strike it dead by the report of their miracles, <sup>b</sup> Biel hath taught vs, that *they are oftentimes wrought by the diuell, or shew made of them by Priests*, as <sup>c</sup> Lyra saith. And <sup>d</sup> Bellarmine resolues, that we cannot be assured which be true miracles, which false, but by the iudgement of the Church. Then are we very far from certaine knowledge that these men were holy: I meane such knowledge as you speake of, that may be a ground of faith, to teach vs infallibly which is the true Church, by the holinesse of the members thereof.

But Luther and other of our men confessed them to haue bene saints. It had bene plaine dealing to haue said *holy men*: whereas you craftily say *saints*, as if Luther had giuen some approbation of your saints canonized. But do Luther and Melanckthon hold them for saints, because of their miracles, or as a thing certainly knowne to them? How could they vnderstand what they were, but by report? They iudged charitably of them, according to the opinion that was of them in the world. And for my part, I am perswaded of Bernard, that he was a man of a sincere heart, and true sanctification. But for Francis, if the report of his fiue wounds be true, I will not doubt to affirme, that he was either a wretched hypocrite in faining that miracle, or a silly ideot to be so abused by the diuell. The tale lies thus: that this same Saint Francis forsooth should haue in his side, hands and feete, such wounds as our Sauour had, which continued always green, and were made in his bodie by I know not what streames that issued from the Crucifixe, from the side, hands and feete thereof, to his side, hands and feete. This matter being cunningly caried by this Pope-holy saint, a woman saint, one Katharine of Sene counterfetted the like, and with like successe. Afterward <sup>e</sup> euen of late yeares there was the like practise by one Marie a Prioreffe in Portugall, of Saint Dominicks order: who caried the matter very cleanly for a time, till it pleased God to discover her coufinage by meanes of certaine of the Nunnes, who thought scorn that she should be a saint rather then they; and therefore watched her so narrowly, and gaue

e Relacion de  
la santidad y  
llagas de la  
&c en Seuilla  
1589.

gaue out such suspicious speeches of her, that at last the whole packe of her dissembling was opened, and she enioyned fauourable penance offasting and praying, &c. There is extant a most abhominable treatise of Saint Francis conformitie to Christ, wherein hee is at the least equalled, if not preferred before him. But because this was none of Francis owne doing, let it be as it is, the blasphemous sinne of your Church. Dominicke was little better then his fellow Francis, as his Legend sheweth.

Barthol de Pisis  
conform. S.  
Francisci.

Vpon these premisses thus weakly proued, you bring in two conclusions: the former, that *this holinesse being confessed of those three, must needs inferre the like confession of the sanctitie of many other, who were also professors of the same Romane faith.* If their profession had bene the cause of their holinesse, then you had not gathered much amisse. But their holinesse (if the two latter had any) arose from their true faith in Christ, wrought in them by the holy Ghost, the author of that faith. But there were many in their times, as resolute maintainers of the Romish Religion as they, who neuer attained to any such opinion of holinesse: and the faith you Romanists now professe, is in maine points of iustification and free-will, other then that which Bernard taught. For though I haue followed you in saying *their holinesse*, yet I acknowledge none of the three to haue bene holy, but onely Bernard. Neither are our Kalenders any euidence to proue the holines of the rest of your Saints, though their names are continued by Almanacke writers; because many old deeds and evidences are dated by their names, and not by the dayes of the moneth. The Saints Athanasius and Bernard write of, were none of your Church, and yet (by your iudgement) both of them might be deceiued in determining who were Saints. As for Antoninus and Surius, two of your Popes vassalles, their testimonie is little worth, in any indifferent mans opinion.

Your latter conclusion is, that *some part of your Church is holy, and that therefore the whole may be termed holy.* But, as I haue said, whatsoeuer holinesse was in any of the professed members of your Church, it sprung from another roote then growes  
in



in your church. Neither is there any reason to terme your whole companie *holy*, because a few among them are holy; who in regard of their holinesse, are indeed none of your company. That which they haue common with the rest of you, makes them not holy, but rather vnholly; namely their profession of subiection to your sea of Rome, and their erring with you in diuers points of doctrine: their holinesse growes from a true acknowledgement of saluation by faith onely, and a resting vpon Iesus Christ accordingly, without any opinion of merit in their owne actions, either before or after grace; together with a beleefe and feeling, that not they themselues by their free will enlightened, but God by his mercy and grace made difference betwixt them and other, vouchsafing them the gift of faith, and not bestowing it vpon other. Your similitude of painting, painteth out the fondnesse of your conceit. For *being a Christian*, answers to *being a painter*, in this similitude, and *being holy*, to *being skilfull*. Now as euery man that is free of that Companie, is by his freedom a painter, but not thereby skilfull: so all that profess Christian Religion, are thereby Christians, but not therefore holy. Neither if one or two, or a few of these painters were skilfull, would any discreet man say, that the whole company might be termed skilfull, because all make profession of the same art of painting, wherein some of them are skilfull.

How falsly our doctrine was slandered by you, with inducing men to libertie, I shewed in my answer to your accusation: now let vs see wherein yours is better. First you propound two general points, that *it forbids expressly all vice, and prescribes lawes contrary to libertie*. And are you able to charge vs with the contrary? Doe we not more strictly interpret the lawes of God then you do? Are we not further from idolatry, allowing no religious vse of any image? Do we not more abhorre swearing, and expound the third commandement against your prophane othes of Masse, Marie, Ladie, and all your Saints, which you account matters of smal moment? Who teach men to keepe the whole Sabbath, you or we? Who make a maine point of Gods law, *the loue of our enemies*, a counsell, and not a commaundement; we or you? Who maintaine a quiuocation & officious lies, but

Homily against perill of idolatrie. par. 3. pag. 94.

but you? Are not you they that hold murdering of Princes, yea euen of your owne Soueraignes, to be meritorious workes? What should I name particulars? You are the men that make the corruption of our nature to be nothing else but the want of righteousness, that ought to be in vs. You are the men who teach vs, that originall sinne in the regenerate, is not properly sinne; that vncleane, vnnaturall, vnruely, ambitious, couetous, murderous, and such like thoughts and motions are no sinnes, vnlesse we yeeld to them, or delight in them. Doe not you perswade men, that many sinnes are not mortall, but veniall; and so make men rush into them, without feare or shame?

Your second point is, that *your religion containes most soueraigne meanes to incite men to perfit vertue and holinesse of life.* What, more soueraigne, then God hath appointed in his word? You will not dare to say so, for very shame of the world. It remains then, that you shew what meanes we neglect of al them that God hath commaunded vs to vse. Do we not minister the sacraments to our people? Do we not offer vp prayers, supplications, and intercessions to God for them? But, that I may not runne through all particulars at once: let vs see what you bring peece by peece.

This first point giueth a tast of that maine difference, which may be obserued betwixt your Religion and ours. You so carie the matter, that you alwayes prouide for the freedome of mans will, whatsoeuer become of the glorie of God. We make it our chiefe care to aduance Gods glorie, though thereby we take somewhat from the pride of man. Let vs make this manifest in the particular question we haue in hand. Wherein first wee graunt as much as you affirme: that Gods predestination doth not take away mans free will. But herein lies the difference betwixt you and vs: you teach that *God doth onely give a man abilitie to beleene, and doe good workes, leauing it to himselfe, to beleene or not to beleene, to do good, or not to do good.* We contrariwise auouch, that *God, besides this abilitie, doth also incline our hearts to beleene, and do, according to his owne holy purpose:* yet doe we not any way imagine, that a man is forced



f See my answer to 12. art part. 2. art. 4.

to belecue; but onely teach, that whereas any man beleeueth it was foreappointed by God, that hee should belecue; neither could it in the euent otherwise fall out, though he did beleue willingly, and by his owne choise. f Your doctrine maketh a man more beholding to himselfe then to God, for his faith and good workes: because God did no more for him, then he doth ordinarily for many other men, who are yet vterly cast away. God indeede gaue him abilitie to belecue, if he would: but for all that, he might haue refused to beleue, and so haue bene damned. Therefore whereas he doth beleue, and is saued, he may thanke himselfe, and not God. Thus you prouide for mans free will, with the impeachment of Gods glorie. We on the other side acknowledge, that as we haue power to beleue, from the grace of God, so it is he that worketh our hearts to beleue, and certainly and *necessarily* in regard of the euent, though freely in respect of our will, brings vs to beleue in Iesus Christ. So that you by this opinion, giue man the glorie of his saluation: wee leaue it wholly to God.

Now for the despaire of shunning euill, and doing well, which (in your conceit) ensueth vpon our opinion: there is no such matter. Who shall be in despaire of shunning sinne, by this doctrine? No man that hath grace. For with him the spirit of God is alwayes present, to prouoke and incline him to well doing. And this must needs encourage him thereto much more, because he is the abler to performe any good action. As for him that is still in his naturall estate, I hope you graunt, that there is no good to be looked for in his hands: I meane such good, as may further him to euermlasting life. But (say you) he can haue no hope to obtaine faith and grace, because it is not within the compasse of mans free will to make choise of it, when it is offered. What though it be not? Do not we teach witball, that euerie man, to whom God affoordeth the meanes of faith, that is the ministerie of the word, may and ought to assure himselfe, that the spirit of God will beget faith in him, if he will shew himselfe willing to be instructed and inclined, as he may doe, if he will aduisedly consider what his estate is by

by nature, and what offer is made him by God? onely he cannot feede his naturall pride with a conceipt of being the chiefe procurer of his owne felicitie.

It is not vnpossible to obserue the law, but to keepe it perfectly, so that a man cannot be charged with the breach of it in any point. Why doth <sup>g</sup>David crie out, *Enter not into iudgement with thy seruant, O Lord: for in thy sight shall none that liueth be iustified?* Why doth <sup>h</sup>Daniel confesse his sinnes to God? It is verie like, that many of your Friers are able to performe that, in which these worthies of the Church failed. The commandements of God indeed are not grieuous to anie man regenerate by Gods spirit, because (as <sup>k</sup>the Apostle saith) *he delighteth in the law of God*: and by reason of his loue to God, thinketh nothing too heauie or too hard: as <sup>l</sup>Oecumenius expoundeth the place of Iohn. But it doth not follow thereupon, that therefore the whole law may be perfectly kept. Yea <sup>m</sup>Ierome vpon that place of Mathew, directly affirms, that many things are commaunded in the law, *which* (saith he) *the Apostle most fully teacheth vs, cannot be fulfilled.* <sup>n</sup>Bede maketh this burden and yoke, not the commandements of the law, but *the doctrine of the Gospell.*

<sup>g</sup> Psal. 143. 2.

<sup>h</sup> Dan. 9. 20.

<sup>i</sup> See my answer to 12. art. part. 2. art. 4.

<sup>k</sup> Rom. 7. 21.

<sup>l</sup> Oecum. ad 1. Iohn. 5. 3.

<sup>m</sup> Hieron. ad Math. 11. 30.

<sup>n</sup> Beda. ibi.

What? cannot a man haue any heart to do well, vnlesse hee puffe vp himselfe with a proud conceit of being able perfectly to fulfill the whole law? How did Dauid and Daniel? These are the Pharisaicall thoughts of you Papists, who thinke scorne to be beholding to God for his mercie, in forgiuing your sinnes after baptisme, without your owne satisfaction: and who will haue all of desert, in the rigour of iustice. Is it not enough for a poore soule, who is priuie to his owne grieuous infirmities, many slips and great corruptions, that the Lord vouchsafeth to accept of his weake endeouours, and will crowne them with reward of glorie, for all their imperfections; but that he must also presume of his power to keepe the whole law? You are the men that valew the pride of your corrupt nature, at an higher rate, then the glorious riches of Gods mercy in Iesus Christ.

Here you manifestly bewray the pride of your hearts,



o See my answer to 12. art. part. 2. art. 7.

*Lut. 12. 32.*

and your seruile nature, who will do nothing in thankfulness to God, but vpon perswasion of meriting by that you do. We acknowledge, that our vnperfect obedience is acceptable to God, and that he will certainly reward euery least good worke of any of his children, with a great measure of glorie in heauen. Only the doctrine of the scriptures, the knowledge of our owne imperfections, and our desire to give all glory to God, makes vs to renounce all opiniō of merit, & to appeale to Gods gracious promise onely for our reward. If these respects be not of sufficient force with any man (as with none of you that are grounded Papists, they are) but that he can contemne or loathe doing of good, for all them; what should I say, but that he shewes himself to be a seruant, and not a son: and therefore can haue no claime to the kingdome of heauen, which is the inheritance of children?

VWhereas, to deceiue your owne hearts with an opinion of desert, you ascribe the merite of your workes to the merits of Christ, and teach that they are meritorious, by being dipped in his blood: you shew either your ignorance or your dallying. If you thinke as you speake, you bewray your ignorance: if otherwise, you dally with our Sauour and his blood. Are you able indeed to keepe the commaundements perfectly? what need haue you then of Christs blood, to dip your workes in? For the perfect obseruation of the law, brings of it selfe euerlasting life, without any merit of Christ. Let it be from his merits, that you haue this abilitie to performe the law. Vpon the performance of it, the hire of eternall happines is absolutely due vnto you. VWhy do you then trifle thus with our Sauour, as if you would make him beleue, that you thinke your selues more beholding to him, then indeed you can do? If you need Christs blood, your workes are vnperfect: if they be perfect, you need it not. Leauē this halting betwixt Christ and your selues, lest he be auenged of your dallying.

To what purpose do you mention this your teaching, that exceeding punishment is due to sinne in the next life? Doe not we teach this more effectually then you? We make the least sinne liable to euerlasting condemnation: you teach, that

that there are many veniall finnes, which deserue little or no punishment: in so much, that a knocke on the breast, or a sigh, or the saying of one Aue-Marie, maketh satisfaction to God for it. But the point is, that you perswade men, there is no assurance to be had of any forgiveness of finnes committed after baptisme. We teach the contrarie, that as many, as in the sight of their finnes, with true sorrow for them, cast themselves vpon Christ by faith to be iustified by him, both obtaine pardon of all their transgressions, and also receive euerie one in their measure, and time, assurance that they are pardoned.

q Bellar. de a-  
miss. grat. lib.  
1. cap. 3.  
r Vbi supra.  
cap. 13.  
Bonavent. in  
centiloq. cap. 6.  
Thom. in 4. dist.  
85. art. 3.  
Rhem. Test. ad  
Math. 10 v. 12  
Extra. de penit.  
et remiss. cap.  
omnis vniuersa  
que in Glossa.

Your doctrine (you say) maketh men warie, not to fall into sinne. It restraineth mortall sinne onely. For veniall sinne cannot be punished but in Purgatorie, vnlesse a man be guiltye of mortall also: and if a man can make friends to the Pope, as it is no hard matter to do, especially if he be well monied, he may easily auoid all those exceeding great punishments. Or if he can but haue a Priest to sing masse for him euerie day (and masses are not verie high rated) he shall be sure to be deliuered, within a short space. If the worst come to the worst, Purgatorie cannot out-last the world, and then he goeth vp to heauen, without any more ado. But yet men are kept in awe from committing of deadly finnes. Neuer a whit. For it is generally preached by your Friars and Priestes, that confession purgeth all sins: and your people (ordinarily) are not so skilfull (no not one among a thousand) as to distinguish betwixt finnes in this sort: but they beleue, that vpon their confession, and absolution (if they doe the penance appoynted by their ghostly Father) they are as free from all their finnes, as when they were newly baptised.

Vide speculum  
exemplar. pas-  
sim.

Now concerning our doctrine, though we teach men, that assurance is to be had; yet we withall instruct them, that it is neuer in this life absolutely without doubting, at all times: and that no man can be assured that his finnes are forgiven; but he that with feare and trembling maketh conscience of falling into sinne; which are especiall meanes provided by God to keepe

(See my an-  
swer to 12.  
Art. part. 1.  
art. 5.



t See my answer to 12.  
art. part. 2. art. 1.

men from sinning; and without which, sinne will so overtake vs, and the sence of Gods wrath so follow, & vex vs, that a man were better frie a yeare in your Purgatory, knowing that he shall one day get out of it, then lie one moneth vnder the heauie hand of God, pressing him with the remembrance of his sinne, and for the time hiding his gracious countenance from him. If you neuer sealt this, offer not to iudge of the extremitie thereof, for you will neuer come to giue any reasonable gesse of the terriblenesse of it.

Durand. ratio.  
lib. 6. cap. 7. n.  
22.

u See my answer to 12.  
art. part. 2. art.  
4.

To prescribe lawes of fasting, and praier as you do, that *A man refraine, vpon such and such daies from flesh, or patter ouer a number of Paternosters, Aues, and Creeds*, is so farre from teaching men to auoid sinne, that it thrusts them necessarily into it. For both the opinion and doing of it as a seruice of God, is a grieuous sinne, as if the Lord hated flesh more then fish, or cared for such vaine lip-labour; and also the verie conceit that men haue, of doing such extraordinarie seruice, maketh them presume, that God will beare with them, though they chance to sinne against him. The like I say of confession, but of these two I spake before in defence of our doctrine. <sup>u</sup> With what fittest your remedies are applied, or rather penance is inioyned, the veriest child may see; when for the most part they are such, as I named ere while, abstaining from flesh, mumbling vp a certaine number of praiers, going on pilgrimage to some shrine, or such like. As for true comfort in affliction of conscience, or good direction in time of temptation, or wise instruction for a mans spirituall behauiour, few of your ordinarie Priestes, Sir Iohns Lacke-Latine, haue any knowledge or care of them:

x Gal. 4. 4. 5.

y Rom. 8. 9. 11

any part of redemption by him, <sup>x</sup> haue receiued his spirit, and *If the spirit of him that raised vp Iesus from the dead, dwell in vs,*

our mortall bodies shall be quickened by the spirit dwelling in vs. Onely it may seeme, that your disgrace, and danger should be the more, if you liue not holily: because you brag, that you are able perfectly to keepe the Law, and your Plea for heauen, is the desert of your good works, together with the inward grace of faith, hope, and charitie.

Because there is nothing in this glorious conclusion, but a heaping vp of those false assertions, which I haue already confuted, I will neuer make the Reader more worke then needs, by repeating of that which hath bene formerly deliuered.

## § III.

*That the Romane Church onely is Catholicke.*

A.D. §. 6.

Thirdly I finde that the Protestants companie is not Catholicke, that is to say vniuersall, neither in time, nor in place; for it came vp of late, and is but in few places of Christendome: neither in points of doctrine; for their doctrine consisteth chiefly of negatives, that is to say in denying diuers points, which haue bene generally held in former ages: as appeareth by the Chronicles of the Magdeburgenses their owne Doctors, who confesse that the ancient Fathers held this and that, which they now denie. And there is no learned Protestant (vnlesse he be too too impudent) but he will confesse, that there cannot be assigned a visible companie of men (professing the same faith, which they do) euer since Christ his time, continuing without interruption till now. And therefore, will he; will he, he must confesse, that the Protestants Church is not vniuersall, and therefore not Catholicke, as out of Scripture, I shewed Christs true Church must be.

But the Romane Church is Catholicke. For first, it hath bene continually without ceasing since Christ and his Apostles time, still visibly (though sometimes in persecution) professing the same faith which is receiued from the Apostles, without change till this day. It is therefore Catholicke or vniuersall in time. It hath also had, and hath at this day, some in euery countrey, where there are any Christians, (which is almost, if not absolutely euery where) that communiceth and agreeth with it, in profession of faith. Therefore



it is also Catholicke or vniuersall in place. It teacheth also an vniuersall and most ample uniforme doctrine of God, of Angels, of all other creatures, and specially of man, of mans first framing, of his small end, of things pertaining to his nature, of his fall by sinne, of his reparation by grace, of lawes prescribed vnto him, of vertues which he ought to embrace, of vices which he ought to eschew, of Christ our Redeemer, his Incarnation, life, death, resurrection, ascension, and comming againe to iudgement, of Sacraments, and all other things, that any way pertaine to Christian religion. Neither doth it at this day denie any one point of doctrine of faith, which in former times was vniuersally receined, for a veritie of the Catholicke Church. The which if any man will take vpon him to gaine say, let him shew and prooue if he can, what point of doctrine the Romane Church doth denie, or holde contrarie to that, which by the Church was vniuersally held before: as we can shew diuers points that the Protestants so hold or denie. Let him (I say) shew and prooue by setting downe the point of doctrine, the author, the time, the place, and what companie did oppose themselves against it, and who they were that did continue (as the true Church must still continue) in the profession of the former faith, lineally, without interruption, till these our daies: as we can shew and prooue against them. Let him also shew what countrey there is, or hath bene, where Christian faith either was first planted, or afterwards continued, where some, at least haue not holden the Romane faith: as we can shew euen at this day, diuers places where their religion is scarce heard of, especially in the Indian, Iaponian, and China countries, which were not long since, first conuerted to the Christian faith, onely by those, who were members of the Romane Church, and chiefly by Iesuites sent thither by the authoritie of the Pope. And to go no further then our deare countrie England: we shall finde in the Chronicles that it was conuerted by Augustine a Monke, sent by Saint Gregorie the Pope, and that it continued in that faith, without knowledge of the Protestants religion, which then, and for diuers hundred yeares after, was neuer heard off, as being then unbatched. The like record of other countries conuerted by meanes of those onely, who either were directly sent by the Pope or Bishop of Rome, or at least, communicated and agreed in profession of faith, with him,

we

See the Historie of Saint Bede, lib. 1. cap. 23.

we may finde in other Histories. Lastly let him shew some space of time, in which the Romane Church was not since Christ and his Apostles time, or in which it was not visible & knowne: as we can shew them many hundred yeares, in which theirs was not at all. Let him (I say) therefore shew and prooue, (which neuer any yet did or can prooue) that euer the Romane Church did either faile to be, or to be visible: or being still visible, when the profession of the ancient faith, which it receiued from the Apostles, did faile in it, and when, and by whom the profession of a new faith began in it. As we can shew whē, where, & by whom, this new (no) faith of theirs began.

Certaine it is that once the Romane Church had the true faith, and was a true Church, to wit, when Saint Paule wrote to the Romanes saying, *Vestra fides annunciat in vniuerso orbe*, your Rom. x. faith is renowned in the whole world. When therefore, I pray you, *In ration. ved- ditis academ. 1a. 7.* (as the learned and renowned Ad-ster Campian vrgeth) when (I say) did Rome change the beleefe and profession of faith which once it had? Quo tempore? quo Pontifice? qua via? qua vi? quibus incrementis urbem & orbem religio peruasit aliena? Quas voces? quas turbas, quæ lamenta ea res progeniuit? Omnes orbe reliquo sopiti sunt, dum Roma, Roma inquam, noua Sacramenta, nouum sacrificium, nouum religionis dogma produceret? Nullus extitit Historicus, neque Latinus, neque Græcus, neque remotus, neque citimus, qui rem tantam vel obscure iaceret in commentarios? At what time? vnder what Pope? what way? with what violence or force? with what augmentatiō or increase did a strange religion overflow the Citie and the whole world? What speeches or rumors? what tumults or troubles? what lamentations (at least) did it breed? Was all the rest of the world asleepe, when Rome (the Imperial and mother Citie, whose matters for the most part are open to the view of the whole world) when Rome I say, did coine new Sacraments, a new sacrifice, a new doctrine of faith & religion? Was there neuer one Historiographer, neither Latin nor Greeke, neither farre off nor neere, who would at least obscurely cast into his commentaries, such a notable matter as this is?

Certainly it is not possible, if such a thing as this had happened, but that it should haue bene resisted, or at least recorded by some. For suppose it were true, (which the Protestantes imagine)



Holinshead in  
the descrip-  
tion of Brita-  
nic, Fol 11.

that some points of the faith and religion which Rome professeth at this day, were as contrarie to that which was in it, when Saint Paule commended the Romane faith, as black to white, darknesse to light; or so absurd, as were now Iudaisme, or Paganisme (as one of their Historiographers accounteth it worse, saying, that indeed Augustine the Monke converted the Saxons from Paganisme, but as the proverbe saith (saith he) bringing them out of Gods blessing in to the warme Sunne:) Suppose, I say, this were true. Then I would demaund, if it were possible, that any Prince in any Christian Citie, and much more that the Pope in Rome the mother Citie, could at this day bring in any notable absurd rite of Iewish or Paganish religion; for example, to offer up an Oxe in sacrifice, or to worship a Cow as God: and not onely to practise it privately in his owne Chappell, but to get it publickely practised and preached in all Churches, not onely of that Citie, but also in all the rest of the Christian world: and that none should in Christian zeale, continually oppose themselves, that no Bishop should preach, no Doctor write against this horrible innoation of faith, and the author thereof; that none should have constancie to suffer martyrdome, which Christians have bene alwaies most readie to endure, rather then to yeeld to a profession and practise, so contrarie to their ancient faith; that there should be no true hearted Christians, who would speake of it, or at least lament it, nor no Historiographer that would so much as make obscure mention of it. Could all be so asleepe, that they could not note, or so cold and negligent in matters concerning their soules good, as generally, without any care to yeeld unto it? No certainly, though there were no promise of Christ his owne continual presence, no assurance of the infallible assistance of his holy spirit: yet it is not possible that such a grosse error should arise among Christians, & overhelme the whole world, without some resistance. The Bishops and Pastors could not be so simple, or so unmindfull of their due tie, but they would first note such an evident contrarietie, to the ancient and universally received faith; and noting it, they would, doubtesse with common consent, resist, contradict, and finally, according to Saint Paule his rule, accurse it. If therefore this could not happen now, nor ever heretofore was heard, that any such absurd error or heresie did or could arise, without noting or resisting; what reason can any man have

haue, to say, that this hath happened at Rome? Not being able to alledge any writer, that did note the thing, the person, the time, and what opposition was made and continued against it, as in all heresies that haue sprung up of new, we can do. If there could not a little ceremonie be added to the Masse, but that it was set downe in historie, when and by whom; how could the whole substance of the Masse, (which consisteth in consecration, oblation, and consumption of the sacred Hoast) be newly inuented, and no mention made, when or by whom, or that euer there was any such new inuention at all? If also Historiographers were not afraid to note personall and priuate vices of the Popes themselves; which they might well thinke Popes would not willingly haue made open to the world: why should they haue feared to haue recorded any alteration in religion? Which if it had bene, had bene a thing done publikely in the view of the whole world; or if there were any feare or flatterie, which might tie the tongues and pennes of those, that liued neare hand, that they durst not or would not mention such a matter: yet doublesse others, which liued in places further off, should not haue had those causes, and consequently would not haue kept secret such an open and important a thing as this. If lastly the histories which make mention of these priuate vices of Popes, and other Christian Princes, could not onely first come out, but also continue without touch, till these latter times: what reason can any haue to doubt or dreame, but that the like would haue bene set out about the alteration of religion, if it had happened? And that, if any such Historie reporting any true accident of alteration or change of religion, had come out; it should partly by Gods providence, partly by humane diligence, haue bene preserved till these our daies: especially considering, that such records had bene so requisite, for discerning the ancient, vchanged, true Christian Religion, from vpstart newelise, which must needs be false.

So that we may well conclude; that if Christian Religion had, since the Apostles time, altered in Rome; it would haue bene recorded in histories, as other things, and especially such notable alterations are recorded: and those histories would haue bene preserved till this day, as other Christian monuments haue bene preserved, euen in time of persecution, yea euen then, when the persecutors made



particular enquire for Christian bookes, to burne or consume them. But in those ancient Histories, there is no mention made of any such alteration of Religion in Rome. Wherefore it followeth that there was no such alteration or change at all. No such alteration being made, it is evident that the same faith and Religion, which was in Saint Pauls time, hath alwaies continued, and is there now. That which was there then, was the true faith and Religion, as appeareth by that high commendation, which Saint Paule hath left written of it. Therefore that which is there now, must needs be the onely true holy and Catholicke faith; and that companie which professeth it, must needs be the Onely true Holy and Catholicke Church.

Neither can I see what answer can, with any probability, be forged against this reason. For to say, that the errours of the Church of Rome crept in by little and little, and so, for the littleness of the thing, or for negligence of the Pastours, were not espied; is an idle fiction already refuted. For first those matters, which the Protestants call errours in the Romane Church, be not so little matters, but that lesse, even in the like kinde, are ordinarily recorded in stories. Nay, some of them are in the Protestants conceits, (and consequently if men of old time had bene Protestants, they would have bene also in their conceits) as grosse superstition as Paganisme it selfe, namely to adore Christ our Saviour, as being really and substantially present in the Blessed Sacrament; the which Sacrament Protestants hold to be, (really and substantially) but a bare peece of bread. Also the Protestants account the use of the Images to be Idolatrie, and say (verie ignorantly or maliciously) that we adore stockes and stones, as the Paynims did. The which things could not so have crept in by little and little, but they must needs be espied: Neither could the Pastours of the Church, at any time, be so simple and ignorant, so sleepe and negligent, but they must needs have seene: and seeing must needs in some sort have resisted, as before I have said. For to imagine all the Pastours, of any one age, to have bene in such a deepe Lethargicall and deadly sleepe, that they could not onely not perceine, when the enemy should over sow Cockle in the hearts of some; but also when this Cockle of false beleefe should grow to onward  
action

action, and especially to publicke practise, the which could not be but most apparent: to imagine (I say) all the Pastors to be so simple and sleepe, not then to marke, or not to resist, is rather the dreame of a proud man in his sleepe, who is apt to thinke all men fooles beside himselfe, then a iudiciall conceit of a waking man of any understanding; who ought to thinke of things past, either according to the veritie recorded in stories, or when this faileth, by comparing the likelihood of that which hee thinketh was done by men of that time, with that which most men of their qualitie would do in like case.

Finally, if these things were so, & that the church did by this means, for so long space, in such important matters, vniuersally erre, *Neglexerit officium Spiritus sanctus* (as Tertullian speaketh, refuting the like canill of heretickes) the holy Ghost should haue neglected his office: which is (as I haue proued before out of Scripture) not to permit the vniuersall Church to fall into error, but to suggest unto it all things that Christ said vnto it, and to teach it all truth. *Lib. de prescrip*

*Catholicknesse* especially as you vnderstand it, is not such a propertie of the Church, but the Church may be without it: as it is plaine by that Church which was in our Sauour Christs time, onely in the land of Iewrie; and after his death, till the Church was scattered abroad in the world. *A. W.*

Yet let vs see what you bring to prooue, that our Church is not *Catholicke*.

If there cannot be assigned a visible companie of men professing the same faith which the Protestants do, ever since Christs time, continuing without interruption till now: then the Protestants Church is not *Catholicke*.

But there cannot be such a companie assigned.

Therefore the Protestants Church is not *Catholicke*.

I denie the consequence of the maior: First, because that may be *Catholicke*, which is not visible: as the Church of the elect is dispersed in all places, and yet no where to be seene. Secondly, because *Catholicknesse* belongs neither to time nor doctrine, but to place and persons. Thirdly, because it is not required, that the same faith in all points should be professed, (which you meane by the same faith) but onely the same



Of the Assumption.

in matters fundamentall.

I grant your minor, that *we cannot assigne you any such companie*, though we doubt not, but that there was alwayes such a companie greater or lesse, as appears by them which from time to time haue by their writings or sufferings maintained the substance of that doctrine which we now professe.

a See my answer to 12. art. part. 2. art. 4.

To proue that our doctrine is not vniuersal, you say, *it chiefly consisteth of negatives*: whereas you cannot be ignorant that we hold all the articles of the creed, and that in the same sense as you do, saue onely in some few differences, about the vnderstanding of *belcefe*, what it is to beleue in the Father, the Sonne, and the holy Ghost; and what it is to beleue the Church, and in what respect the Church is called holy and Catholicke, and what the Church is that we beleue. But we denie some things that some auncient writers haue held. Doe you follow them in all points? You will not say so for very shame. But our Church is truly Catholicke, because it is not tied to the Iewes or Ierusalem, no nor to any other place or persons, but common to all that will beleue in Iesus Christ.

VVhat get you if you proue your Church to be Catholicke: since that alone, without the two former points alreadye disproued, cannot make any companie a true Church? But neither can you proue your Church to be Catholicke: let your argument speake.

*That Church which is vniuersall in time, place and doctrine of the Apostles, without change, is Catholicke.*

*The Romane Church is vniuersall in time, place and doctrine of the Apostles, without change.*

*Therefore the Romane Church is Catholicke.*

Of the proposition.

If to make a Church Catholicke, it be required that she continue in the doctrine of the Apostles, how did you before denie that the doctrine of the Apostles is a necessary and certaine marke of the true Church? But if you leaue this out, and affirme that Church to be Catholicke which is vniuersall in doctrine, and thinke it not needfull, that the doctrine professed be the Apostles: I denie your maior. The reasons of my deniall, I deliuered in the former Chapter, when I shewed, that truth of

of doctrine was the most proper and true marke of the Church.

But whatsoever your maior be, your minor is evidently false in euery part of it. The very foundations of the doctrine of the Apostles, are ouerthrowne by your Church, in the heresies you hold concerning *predestination, iustification, free will, the insufficiencie of the Scriptures, and the headship of Antichrist your Pope.* Neither do you onely faile in the doctrine of the Apostles, but in your vniuersalitie of time. For how can that doctrine be said to haue bin always, which was not taught by our Sauour and his Apostles? As for vniuersalitie in regard of the ample vniformitie of your doctrine; if you speake of your Churches determination, many points of great moment are not as yet defined by it: for example take those maine questions, whether *the Pope be aboue the Councell or no*: whether *he haue without a Councell priuiledge of not erring or no*: whether *there be any merit of congruie or no*, and such like. Yea your Church denieth the chiefe point of all, which in the Apostles time was held by all true Christians, that *iustification is by faith, without the workes of the law.* I forbear to shew the reasons of that I affirme, because any man may fetch them out of my former answer in this and the last Chapter.

To the Assumption,

I looked for prooffe of your minor: but you were too wise to vndertake a matter so vnpossible: and therefore instead of that, you challenge vs to shew and proue the contrarie, forgetting that it is the repliers part to proue, and not the answerers. But I pray you tell me in earnest, did you neuer heare of any particulars, whereby we except against your doctrine as none of the Apostles? What a vaine flourish is this then, to demandaund new proofes of vs, and neuer once assay to answer those we haue already brought? But I haue made answer to your challenge in my refutation of your prooffe, that your Church is *one.* Yea our mens bookes are full of these points and proofes, both out of Scriptures and Fathers. As for your brag, of being able to shew diuers points that we hold or denie, otherwise then the true Church did in the time of the Apostles: it is well knowne, that in most controuersies betwixt vs, you are faine to flie from the Scrip-



Scriptures of God, to the writings of men, and deuile interpretations to serue your turne. In some points we denie not, but that we dissent from the opinion of some writers of former ages; but that we go against the iudgement of the whole Church before it became Antichristian, neither we graunt, nor you can proue. And euen for those times of error, we want not the testimonie of learned men to auouch our doctrine against your heresies. But you call vpon vs to set downe the point of doctrine, the author, the time, the place, what companie did oppose themselves against it, and who they were that did continue in the profession of the former faith. What needs all this ado? Wil it not serue the turne, if we make it manifest, that your doctrine is contrary to that the Apostles taught, vnlesse we can shew you when euery one of your errors was first hatched? What if the Scribes and Pharises had demaunded the like questions of our Sauour Christ, touching their errors reprobued by him? There is no doubt, but that as he was God, he could haue declared euery one of these particulars; but do you thinke he would haue fed their foolish humor in this case, and not haue contented himselfe with shew-

b D. Abbot a-  
gainst D. B. P.

ing that it was not so from the beginning? b Some of our Ministers haue truly and wittily refuted this conceit of yours, by shewing how absurd it is for a man that is sicke of the plague, a surfer, or any such disease, to denie that he is so diseased, because the Physition cannot tell him at what time, and in what place, vpon what occasion, in what companie he first tooke the infection, or distempered his bodie by ill diet. Is it a good plea against plaine and sound euidence, whereby I proue that such a Lordship ought to be mine, that I cannot shew when and how I lost the possession of euery seuerall close and meadow, farne and cottage? But to take away all iust excuse from you, our writers haue shewed the first beginnings of many of your errors, and might haue done of more, if al were extant that hath bin written; and your inquisitors and censurers had not (as you call it) purged, indeed corrupted and maimed the writings of former ages, wheresoeuer they made against you, if you could light on them before they were too well knowne in the world.

This

This challenge hath as much reason as the former. We must proue that *there haue not bene some in euery countrey, where the Gospell hath bene professed, that haue held your Romane faith.* Or rather must not you proue your Catholicknesse by such induction? But we confesse it to be likely, that the diuell hath from time to time sowed some of your tares amongst the Lords wheate. But that your whole faith, as now you hold it, was euer maintained any where, till the last Councell of Trent, we challenge you to proue if you can. Surely the Greeke Church euen till this day, dissenteth from you in many, and some no small matters, as your Popes supremacie; that I may not name those Christians who are in precious Iohns countrey, in Armenia, and other parts of the world: to whom your doctrine is as little knowne in a manner, as ours is to those Indians you spake of. Amongst whom, for ought you can proue or know to the contrary, there may be, and in all liklihood are some, to whom the Lord hath giuen grace to rest wholly vpon Iesus Christ for pardon of their sinnes, without any mingling of their owne workes with Christs, to procure them the inheritance of heauen. All such we challenge to be of our Church, though they agree with you in many of your errors, through their ignorāce of the Scriptures. As for our countrey of England, which I like that harlot, you call deare, as oft as you conceiue hope of bringing it into subiection to the Pope, but otherwise wish it wholly destroyed, as shee did the child; it neither was conuerted by your proud Monke Austine, but peruerterd rather: and long before he was borne, had many congregations in it, who held the same faith that we now do. You confesse they were not of your Church: for then what needed, or how could they haue bene conuerted by Austine? That the Gospell was here long before that time, euen in a manner from the first preaching of it, Polydor Virgill no Protestant may teach you out of Gildas a Brittish writer, ancienter then Bede: *Gildas witnesseth (saith Polydor) that the Brittans receiued the Gospell presently vpon the first publishing of it abroad in the world.* Yea Bede, your owne author auoucheth, that *seuen Bishops of the Brittans, and many verie learned men refused to receiue Austine for their Archbishop.*

Jean Belul.

d 1. Reg. 3. 26.

e Poly. Virgil.  
hist. Angl. lib. 2.

f Beda hist. gē.  
Angl. lib. 2. c. 2.

Ccc

And



*g. Galfr. Mon. li. 8. cap. 4.* And *g. Geoffrey* of Monmouth testifieth, that Ethelbat king of Kent caused 1200. monkes of Bangor to be slaine in one day, because they would not yeeld to Austins Archbishopricke: of whom that writer saith, that *they decked with martyrdome, entred the kingdome of heauen.* Mark you what he saith? *They were martyrs, that chose to die rather then to yeeld to your Popish Archbishop.* The like conuersion we may find in the Indies, especially the West, where your Catholicke nation the Spaniards haue destroyed in few yeares, more soules, then all sent by the Pope, or agreeing in faith with him, euer conuerted in fife times so many. Although, what tell you vs of men communicating with the Pope in the same faith? How durst they attempt any such matter, without speciall commission from him? Is his authoritie no more amongst you?

The Romane Church hath indeed alwayes bene visible: but it hath not alwayes bene the same Church. For many hundred yeares it was ours, and not yours, though the diuell laboured to sow the tares, you now sell for corne, among the wheate, and preuailed by little and little. It is therefore ridiculous for you to challenge vs, that we should shew when the faith, receiued by the Church of Rome from the Apostles, began to faile in it. It was done (as our Sauour speakes in the like case) *while men slept:* and so sily, peece by peece, that the corne was ouergrowne ere the tares were perceiued: most men tooke them for wheate: they that saw some difference, thought them too deeply rooted for them to plucke vp: and if any man offered to touch them with his weeding hooke, Satan had taken order by your Pope and his Cleargie, that the hooke should be wrung out of his hands; and if he held hard, his head be wrung off his shoulders. Thus one man being taught by anothers calamitie, as in hunting with the Lion, the Foxe was by the Asses misery, euery one thought it best to sleepe in a whole skin, and to beare with that they could not helpe. Yet are there many examples of those, who from time to time haue withstood the tyrannie of your Pope, and your heresies in Religion: and many more we should haue heard of, if your Popish Cleargie had not bin chiefe commanders through all Europe.

What

What is all this painted discourse, but a flourishing repetition of that which hath bene often answered, like coleworts twice sod, and strewed ouer with sugar? Onely to grace the seruice you send in the dish by one, who in your eyes is a proper man. But do you not know, that as wel his owne treason, as the continuall practises of his companions, and aboue all, the late diuellish fire worke of your superiour Garnets approbation, haue made Champions authoritie light, and the name of a Iesu- suite odious to all true hearted Englishmen? Let vs take the Traitor at the best, and giue him some commendation of wit, and of a quicke comicall stile. If once his writings be stript of their rhetoricall habit, and set naked before the light of true logicke, it will appeare to all the world (I will say no more then I am able to manifest) that neuer any man so doted vpon by them that would seeme to be great clearkes, writ more weakly or vnfoundly. You tell vs, that *the Romane Church was once a true Church*. We acknowledge it with thanks to God, and due commendation thereof: and are loth to say any thing, whereby the best opinion of it might be diminished; but that you driue vs to it, by building vpon that high commendation, which *S. Paul* (say you) *hath left written of it*: as if it had once bene so extraordinarily rooted, that no blast could shake it. But how vaine a conceit this is, it will easily be seene, if we consider that other Churches, which haue had as great commendations, are now no Churches at all. What is become of that famous Church at Corinth, of which the Apostle testifieth, that *In all things it was made rich in Christ, in all kind of speech, and in all knowledge: so that they were not destitute of any gift?* yea the Apostle addeth, that *Iesus Christ shall also confirme them, vnto the end, that they may be blamelesse in the day of our Lord Iesus*. This passeth that he saith of the Romanes. The like he saith of *the Philippians*, *I thanke my God, because of the fellowship which you haue in the Gospell, from the first day untill now: and I am perswaded of the same thing, that he, which hath begun this good worke in you, will performe it, untill the day of Iesus Christ*. How (would you haue triumphed) if the Apostle had said as much of your Church? But what say you to the Church of Thessalonica? *From you* (saith the Apostle of *1. Thess. 1. 3.*



the Thessalonians) sounded out the word of the Lord, not in Macedonia and Achaia onely: but your faith also, which is toward God, is spread abroade in all quarters. Are not these commendations as great as those that are left written of the Romanes? Yea, what if that which the Apostle speakes of them, be not to commend their faith, but to shew the reason of his ioy, and thanks to God for their conuersion? As if he should haue said, that he did thanke God for them, because of their beleeuing: and the report thereof through the world, was like to proue an occasion of spreading the Gospell, and drawing many other by their example to the profession of Christian Religion, and confirming them that did beleue. He declares (saith<sup>m</sup> Caietan) that the cause of his thanksgiving was, that the fame of their beleeuing was profitable to all the world. For Rome at that time was the head of the world: and therefore the report of the Christian faith being at Rome, was spread abroade into all places, and was profitable to all, as being a meanes to prouoke them to beleue. Of the confirming of others<sup>n</sup> Lombard saith, that they which beleued were strengthened in faith, seeing that their rulers were made their brethren in faith. So do<sup>o</sup> Origen, p Theodoret, q your Glosses, r Lyra, t Thomas, Catharin, and other, vnderstand the Apostle. u Ambrose is not afraid to say plainly, that the Apostle reioyceth for their good beginning, knowing that they might go forward to perfection. For as yet (saith<sup>x</sup> Thomas) they had not perfect faith, because some of them were by false Apostles seduced, so that they thought the ceremonies of the law were to be ioyned with the Gospell. He doth not (saith<sup>y</sup> your interlinear Glosse) commend their faith as perfect, but their readiness and desire to embrace Christ. All which notwithstanding, we willingly graunt, that the Romane Church was at that time, and long after, a true Church: what gather you of this graunt? I hope you will not say, that therefore it must needs be a true church still. But we shal better vnderstand your meaning by that which followeth.

There is nothing you Papists are more afraid of, then to be drawne to iustifie your doctrine by Scripture. Therefore you alwayes keepe aloofe, and tell vs of the Church, the Church, as the Iewes did<sup>z</sup> Ieremie of the Temple. The Romane Church.  
(say,

m Caietan. ad  
Rom. 1.8.

n Lombard. ibi.

o Ambros.

o Origen.

p Theodoret.

q Gloss. ordin.

interl.

r Lyra.

t Thomas.

t Catharin.

u Ambros. ibi.

x Thomas ibi.

y Gloss. interl.

z Jer. 7. 5.

(say you) *was once a true Church.* Who denieth it? Therefore is it so still? I (say you) that it is, vnlesse you can shew, at what time it departed from the true faith. Did you neuer know any man, who in his youth had blacke haire, and now being old is all white headed? Put case I would stand verie stilly vpon your argument, and say that his head is blacke still, and vrge you to tell me, when the first haire changed white. Would you answer me, or laugh at me for my folly? But *such changes in faith* (say you) *would haue bene resisted, or at least recorded by some,* and you prooue it thus.

*If no heresie as contrarie to truth, as blacke is to white, was euer heard of; to haue arisen, without noting, or resisting, nor any such could now possibly so arise; then no such thing is to be beleued of the Romane Church.*

*But no such heresie was euer heard of to haue arisen, nor can so arise, without noting or resisting.*

*Therefore no such thing is to be beleued of the Romane Church.*

That I may answer directly to your Syllogisme, remember *To the syllogisme.* (which I also noted before) that you take it, as granted, that there was neuer any noting or resisting of errors, but there is yet record remaining of it. Whereas we gessing reasonably of that which is past, by that we see euerie day, perswade our selues, that your Popish inquisitors and censurers haue rased and destroyed many records, wherein the arising of your errors, and the resistance made against them haue bene noted. I would speake more of this matter, but that almost euerie childe knoweth, how shamefully, and lewdly you deale euerie day, with your owne mens writings, who forced by the euidence of truth, here and there giue witnesse to our doctrine in their bookes. We see not then, why we may not yeld this conclusion, for ought that it can aduantage you, or hurt vs. All such errors doubtlesse haue bene noted, and resisted; though the records thereof be perished, defaced, or destroyed by your Antichristian Prelates. Secondly, though it were granted to be true, that *No heresie as contrarie to the truth as blacke is to white,*



euer could arise without being noted or recorded : yet might your  
 Popish errours haue stollen in, for the most part, vnpercei-  
 ued. Because they were not apparently contrary to the knowne  
 truth, as the absurd examples you bring of *sacrificing an Oxe,*  
 a 2. *Ibess. 2. 7.* or *worshipping a Cow,* are. Poperie (as the <sup>a</sup> Apostle saith of it,  
 vnder the title of Antichristianisme ) is a *mysterie of iniquitie,*  
*which began to worke in his daies,* and by little and little, with co-  
 lourable pretences, wrought it selfe into the Church, till it  
 came to that height, in which all the world now seeth it. I  
 might exenplifie this matter, in that great point, of your Popes  
 licentious and vnlimited authority ; how it began, by reason of  
 the place, Rome being the chiefe seat of the Empire : how it  
 grew by the fauour of the Emperours, and the worthinesse of  
 some Bishops of that sea, and so crept on, till it had gotten  
 strength to trample the Emperours themselues vnder foote.  
 It is said by way of prouerbe, that *Rome was not built in one day.*  
 The speach is as true of your Popes Romish government, as of  
 Romulus first founding the Citie. The occasions and preten-  
 ces of your Popes greatnesse were reasonable faire to shew,  
 and seemed to promise, I know not what securitie to religion,  
 and peace to Christendome: but the euent hath shewed, that the  
 one by it was, for a time, quite ouerthrowne, & the other part-  
 lie destroyed, and altogether brought into great hazard.  
 b Hollinshead But I may not enlarge my answer to farre. b Our Histori-  
 discription of ographer whom you finde fault with, no doubt spake in  
 Britan. fol. 12 that iust indignation he conceiued against the intollerable  
 pride of the Romish Monke Austin, & in pittie of that blood-  
 shed, which insued vpon his finding fauour with the Saxon  
 kings : whom he caused to imbrew their hands in the bloud of  
 many thousand poore Christians : because forsooth they would  
 not submit themselues to his insolencie. If his speech sound  
 c *Mat. 23. 15.* vnpleasantly in your eares, how would you haue liked <sup>c</sup> that of  
 our Sauour in the Gospell ? *Wo be to you Scribes and Pharises,*  
*Hypocrites. For ye compasse sea and land to make one of your pro-*  
 fession : and when he is made, you make him two fold the childe of  
 d *Hieron. ad Mat. 23.* hell more then your selues. For (saith <sup>d</sup> Ierome) *he that before*  
*did but simply erre in his ignorance, by your lewd conuersation, is*  
*drinen*

driven from his profession backe againe to Gentilisme. Surely they that before were heathen, and might by Gods blessing haue bene wonne to the truth of the Gospell, through the preaching of the Britans, and their humble conuersation, by this Austin lost the opportunitie, and became persecutors of true Christians, for your pride and superstition, with which afterward the whole nation was miserably ouerwhelmed, and at last almost perished vnder the Normans. But to giue you some better satisfaction touching this point, heare I pray you in a few words, what one of your owne writers saith: *It is a thing full of horror* (saith e Bucchingerus) *either to reade or remember, that the Popes of Rome practised such tyranny, one against another. O how are they degenerated from their Ancestors? It could not be, that in the time of such cruelty, there should be any regard had of Christian pietie. Let no man then maruaile if some abuses, and peruerse opinions crept into the Church.* There was great ignorance of the Scripture, and loue of superstition, & The Lord sending men strong delusions, that they should beleue lies, because they had not receiued the loue of the truth.

e Bucchingerus  
hist. Eccles.  
pag. 217.

2. Theß. 2. 11.

You presse vs here, (as you thinke) with some probabilitie, that if there had bene any alteration of religion, it would certainly haue bene recorded. But how should it haue bene recorded, when it was not seene? You dreame of a sodain change: where as the alteration grew from good to bad, yet with shew of some goodnesse; and from bad to worse, so nicely, that few or none could discerne it. Your probabilities are two. The former in this manner.

*If there could no: a little ceremonie be added to the Masse, but that it was set downe in historie; how could the whole substance of the Masse be newly inuented, and no mention made of it?*

This consequence is weake. For those additions to the Masse were matters enioyned by your Popes, and recorded by your writers of Histories, not as errours, but as vertues, to the commendation of the Authors thereof, the world growing euerie day more and more superstitious, and yet there are some ceremonies, & other patches of your Masse, about the Author where



g Lord Plessy  
of the Masse.

h D. Suttin. de  
Missa.

whereof there is no great agreement to be found in your writers of histories. But the substance of your Masse was long coming in, and the words themselves in it, hauing bene deuised to no ill purpose, were at at last occasion of error vpon error; as it is worthily declared, by s the Lord Plessy in his booke of the Masse, to which I referre all men, that desire to be satisfied in this matter, and where (I dare vndertake) they may finde good satisfaction. The learned know of themselves, how to haue it also elsewhere, in the writings of our diuines, <sup>h</sup> Doctor Sutcliffe, and diuers other.

Your latter obiection carrieth some more shew of likelihood with it, in this sort.

*If Historiographers were not afraid to note personall and priuate vices of the Popes themselves, why should they feare to record any alteration in religion?*

Do you not know why? Or can you not discern the difference in this case? Of whom should they be afraid? Your Popes for the most part, were so notoriously lewd, that all, your Historiographers write of them, was well knowne to the world, before they writ, so that they could not for shame, but say in a manner, as much as they did. But the chiefe matter was, that the latter Popes had quarrels to their predecessors, which was verie ordinarie: and then it was not onely safe, but as it were meritorious, to display their villany to the world; or at the least, they might imagine that the vices of their predecessors would serue for a foile to their vertues. Sometimes also it fell out, that the Pope in verie ciuill honestie, had a detestation of such bad courses as other before him had taken; & that gaue men some liberty to write more freely. But your change of doctrine neither could easily, nor might at all be discovered, because it was a priuie of your estate, and a principle of your religion, with your Pope and Prelates, that *Saint Peters vicar could not erre in doctrine*. As for the in other countries, who knoweth not, how few monuments of antiquitie remaine? Or who suspecteth not iustly, that they haue come through hucksters handling, as in diuers it is more then apparent? Yet are there also diuers records in the writings of learned men, wherein any man may see direct

*Arcanum rei-  
publice.*

direct opposition to many points, held at this day in your Romish Church.

After many idle repetitions, turnings and windings, at the last you are lighted vpon a part of our answer, that those errors and abuses, crept in by little and little vnperceiued. For replie whereto you say, *it is an idle fiction already refuted*. How idle then is this new discourse of yours, against a point, which you haue ouerthrowne before? But you knew well enough, for all your saying, that it asked further help, the you could yet afford it. Well, what say you at the last? nill nothing at all to purpose. For what though the matters be of great moment, and lesse points noted by some writers? We speake not of that, but of the smal difference from the truth, which at the first appeared in the bringing in, and beginning of your heresies. A matter of small importance, being apparently contrary to that, which is generally held to be true, shall find more to note and resist it, then an error in the very foundation of religiō, so closely carried that it canot at the first be perceiued. You giue vs two exāples of very important matters, the Masse and Images. But you offer not to shew, that they brake out all at once, to the height of impietie: No, no, they came in by degrees, vnder a colour of reuerence, and helpe to further men in deuotion. I wittingly forbear to enter into discourse of these points, because I should be too long, and the matter is already performed very excellently by that honorable personage the Lord Plessy:<sup>1</sup> for the Masse in his first booke, <sup>k</sup> and for Images in his second. <sup>1</sup>

i Plessy of the  
Masse. lib. 1.  
chap. 6. 7. 8.  
k Lib. 2. cap. 2.  
3. 4.  
I See our Ho-  
milies of the  
perill of Ido-  
latry.

But I may not forget to answer the imputations you charge vs withal. First concerning the Sacrament, you confidently auouch that *we hold it to be (really and substantially) but a bare peece of bread*. Wherein you shew that, wherewith afterward you charge vs about Images, either *your ignorance*, or *your malice*. By *Sacrament* we vnderstand, according to the truth, the whole action of blessing, giuing, receiuing the bread and wine. The bread which you call *the Sacrament*, is but part of the matter of *the Sacrament*. But what? Do we make this bread, to be *really and substantially bare bread*? Surely, for the nature of it, we say and are sure, that it neuer ceaseth to be bread, till



it be digested in the stomacke. But for the vse, we acknowledge it, so farre as it is vsed, to be *holy bread*, and not *bare bread*; bread appointed, blessed, and made effectually by God, to seale vp in our hearts the assurance of his loue, in giuing his sonne for our redemption, and the forgiuenesse of our sinnes, resting vpon him by faith for pardon. Indeed we do not, as you do, blasphemously call the bread our Creator, or God; vpon a conceit, that (forsooth) the substance of the bread, is either vanished away, or else turned into the bodie of Iesus Christ, to be torne in peeces with our teeth, or swallowed downe into our bellies, and from thence bestowed in a worse place. This senselesse, and monstrous opinion hath bene, and is amongst you, the cause of the most grosse and barbarous idolatrie, that euer was committed in the world.

It is neither ignorantly nor maliciously done of vs, to charge you, for adoring stocks and stones, as the Paynims did. Compare the things, and the worship, and then shew me a true difference. Are not your Images of wood, gold, stone, as the Gentiles were? Haue they not the shape and proportion of men and women, as theirs had? Do not you worship them, as diuers of the Heathen were wont to do? You <sup>m</sup> *couer them with cloa-*

*m Baruc. cap. 6*

*vers. 3.*

*vers. 12.*

*vers. 18. 20.*

*vers. 25. 26.*

*vers. 30.*

*vers. 31. 40.*

*n Defence of  
the Reformed  
Catholicke.*

*Pag. 544. 545.*

*o Thom. 3. q.*

*25. art. 3.*

*p See my de-  
fence of the  
Reformed  
Catholicke.*

*Pag. 569.*

*thing of purpose, and wipe their faces, because of the dust of the Temple. You light vp candles before them: you make their faces blacke t through the smoake of your incense, you beare them in procession vpon your shoulders, you set gifts before them: your Priests haue their heads and beards shauen: you call vpon them for helpe: you present the blinde, the halt, and sicke before them to be healed.*

But what meane I to reckon vp so many particulars? Who sees not the agreement betwixt the heathen and the Papists, for the matter, forme, and worship of their Images? Your idle distinctions of Idoll, and Image, of seruice and worship, of religious and ciuill worship, I haue <sup>n</sup> otherwise examined and refuted. If you say, that you worship not the Image; it is too manifestly apparent, as a ruled case amongst you, that <sup>o</sup> *the Image must haue the same worship, P that belongeth to the thing, whose Image it is.* But you do not take the Images to be Gods. If you speake of all your ignorant people, I scarce belecue you. But this

this maketh no difference in worship. The heathen, at least the learned and wiser sort of them, did not hold their Idols to be Gods, but representations of their Gods. And you Papists, in making them mediators of intercession, and so acknowledging but one God, do little better then the Pagans: for they had but one soueraigne God Iupiter, who commaunded all the rest. Not onely *Dij minorum gentium*, their Gods of the third and fourth forme, but also those of the second and first, as *Hercules*, *Apollo*, *Venus*, yea and *Luno* her selfe too, who was both wife and sister to Iupiter, depended vpon him, and were glad to be mediators of intercession to him for their fauorites: as is euerie where to be seene in *Homer*, and *Virgil*. All the difference of any moment, that I perceiue, is, that some of the heathen Gods, were imagined to be such by nature; and all your Diui or Saints, pety-gods, haue both their places and offices by fauour. But I am wearie of these abominations and fooleries of yours.

q Virgil *Æ-*  
cid. lib. 12.

The Pastors of the Church being imployed in withstanding manifest and dangerous heresies, neither did nor could, though they slept not, perceiue and reprocue euery error; yea it is more then likely, that they were content to beare with many things, as long as the maine points were held soundly: least by struiuing for matters of lesse weight, greater things should be neglected, and they that erred in small things, vpon resistance, quite fall away to ioyne with the heretickes. This in the beginning, for some fīue hundred yeares, was the estate of the Church. And afterward plentie bred pride and idlenesse: the chalices were turned into gold, and Priests into wood or lead, that partly ignorāce, & partly slothfulnesse gaue the diuell opportunity to sow what errors he would in the midst of the Church. If any man of more learning or grace, thē the ordinary sort perceiued and reprooued the errors of his time, he was by one means or other suppressed or disgraced: all mē & their writings, especially after the reuealing of Antichrist, being at the deuotion of your persecuting Cleargie. Yet did not Almighty God leaue his truth without witnes, as it appeareth by record of them who from time to time, misliked and withstood your

1 Anno. 602.

Illyricus in  
Catal. testium,  
veritatis.



Antichristian doctrines. These are no *dreames of a proud man in his sleepe*, but likely coniectures, or rather apparent truthes, as any indifferent man may discern, and will confesse.

To shut vp the matter, you betake your selfe to your generall *Rendez-vous of the Church*, which forsooth, if those former imputations were true, should haue erred; and so the holy Ghost haue neglected his office, which your Pope hath assigned him, to keepe the vniuersall Church from erring. It had bene well, your Antichrist would haue contented himselfe, with his saucinesse toward his<sup>t</sup> Lord Saint Peter, in appointing him to the Portership of heauen gates, and not haue presumed to enioyne the holy Ghost also such an office, as our Sauiour neuer committed to him. The charge our Sauiour left with that his glorious Lieutenant, specified in that part of his Patent, which you glance at, was not concerning the vniuersall Church, a thing (in your sense) not once signified in the Scriptures: but touching the Apostles absolutely, and all true Christians in generall and particular, for matters necessarie to saluation. This accordingly hath alwaies bene performed, no man that euer truly beleued in Iesus Christ, hauing fallen into any such error, as might vtterly seuer him from the bodie of the true Church, that is, the company of the elect belecuers, whereof our Sauiour Christ is the head: as I haue shewed in my speciall answer to these places before.

t Leo. Epist. 50.

u 1027. 14. 17.  
e 16. 15.

x Tertul. de  
prescript. cap.  
28.

y Tertul. de  
prænit. cap.  
30.

But Tertullian saith, that *the holy Ghost had neglected his dutie*, if the Church, had vniuersally erred, in such important matters: \* Tertullian speaketh not of any *vniuersall Church*, but of seuerall particular Churches: which you grant may erre, and yet the holy Ghost not faile in his commission. Besides, y Tertullian himselfe saith otherwhere, that *the Church may be preserved in one or two*: and therefore your Catholicke Church of Rome might well fall into such grosse heresies, without any disgrace to the Spirit of God.

## §. IIIL.

*That the Romane Church onely is Apostolicke.*

Fourthly, I find that the Protestants Church is not Apostolick, A.D. §.7. because they cannot deriue the pedigree of their Preachers lineally, without interruption from the Apostles: but are forced to acknowledge some other, as Luther or Calvin, or some such; for their first founders in this their new faith; from whom they may perhaps shew some succession of the preachers of their faith: but they can neuer shew, that Luther or Calvin themselves (who lived within these hundred yeares) did either lawfully succeed, or was lawfully sent to teach this new faith, by any Apostolicke Bishop or Pastor. Nay Luther himselfe doth not onely confesse, but also brag, that he was the first preacher of this new found faith, *Christum a nobis primò vulgatum audemus gloriari*, (saith he) *We dare boast that Christ was first published by vs.* For which his glorious boasting, me thinkes he deserueth well that title which Optatus giueth vnto Victor the first bishop of the Donatists, to wit, to be called *filius sine patre, discipulus sine magistro*, a sonne without a father, a disciple without a maister.

*Epist. ad Argē-  
an Dom. 1525.*

*Lib cont. parma.*

On the contrary side, the Romane Church can shew a lineall succession of their Bishops, without interruption, euen from the Apostle Saint Peter, vnto Clement the eight the Bishop of Rome, which liueth at this day. The which succession from the Apostles, which we haue, and the Protestants want, the auncient Fathers did much esteeme, and used it as an argument, partly to confound the hereticks, partly to confirme themselves in the vnitie of the Catholick Church. So doth Irenæus, who saith, *Traditionem ab Apostolis, & annunciatam hominibus fidem, per successiones Episcoporum peruenientem vsque ad nos, indicantes, confundimus omnes illos qui quoquo modo, vel per sui placentiam malam, vel per vanam gloriam, vel per excitatem & malam sententiam, præterquam oportet colligunt*; Shewing the tradition from the Apostles, and the faith comming vnto vs by succession of Bishops, we confound all them, who any way through euill complacence of themselves, or vaine glorie, or through peruerse opinion do collect (and conclude) otherwise then they ought. So also doth S. Austin, who saith, *Tenet*

*Lib. 3. cap. 3.*

*Cōt. epist. Fur-  
dam cap. 4.*



me in Ecclesia Catholica, ab ipsa sede Petri Apostoli, cui pas-  
cendas oues suas Dominus commendauit, vsque ad presentem  
Episcopum, successio Sacerdotum: *The succession of Priests from  
the very seate of Peter the Apostle, to whom our Lord commended  
his sheep to be fed, untill this present Bishop, doth hold me in the Ca-  
tholicke Church. See the same S. Austin, Epist. 150. Optatus li. 2.  
cont. Parmen. S. Epiphani. hæres. 275. S. Cyprian lib. 1. epist. 6.  
S. Athanas. Orat. 2. cont. Arianos, who pronounceth them to be he-*

*Athanas. orat.  
2. cont. Arian.*

*reticks, qui aliunde quàm à tota successione Cathedræ Eccle-  
siasticæ originem fidei suæ deducunt, who deriue the beginning  
of their faith from any other ground, then from the whole succession  
of Ecclesiasticall chaire. And this (saith he) is eximium & admira-  
bile argumentum ad hæreticam sectam explorandam, an excel-  
lent and admirable argument, wherby we may espie out and discerne  
an hereticall sect. The which argument these Fathers would neuer  
haue urged and extolled so much, if they had not thought that this  
succession was an vndoubted good marke of the Church, and that  
with this lawfull, vniinterrupted, Apostolicall succession of Doctours  
and Pastors, the true Apostolicke faith and doctrine was always con-  
ioyned. The which to be conioyned, we may easily proue out of S. Paul  
himselfe, who saith: Dedit Pastores & Doctores ad consummati-  
onem sanctorum, in opus ministerij, in ædificationem corporis  
Christi, donec occurramus omnes in vnitatem fidei, & agnitio-  
nis Filij Dei, in virum perfectum, in mensuram ætatis plenitu-  
dinis Christi: Signifying that Christ our Sauour hath appointed  
these outward functions of Pastors and Doctores in the Church, to  
continue untill the worlds end, for the edification and perfection  
thereof, and especially for this purpose, vt non simus paruuli fluctu-  
antes, & circumferamur omni vento doctrine: that we may not  
be litle ones wauering, and caried about with euery wind of doctrine:  
Wherefore that this ordinance and appointment of Pastors and Do-  
ctores in the Church, made by our Sauour Christ, may not be fru-  
strate of the effect intended by him: we must needs say, that he hath  
decreed so to assist and direct these Pastors in teaching the doctrine  
of faith, that the people (their flocke) may alwayes by their meanes  
be preserued from wauering in the auncient faith, and from being ca-  
ried about with euery wind of new doctrine. The which cannot be,  
unlesse*

*Ephes. 4.*

*Ibidem.*

unlesse with succession of Pastors be alwayes conioyned succession in true doctrine, at least in such sort, that all the Pastors cannot at any time vniuersally erre, or faile to teach the auncient and Apostolicke faith. For if they should thus vniuersally erre, then all the people (who do, and ought like sheepe, follow the voice of their Pastor) should also generally erre, and so the whole Church, which (according to S. Gregorie Nazianzen) consisteth of sheepe and pastors, should contrary to diuers promises of our Saniour, vniuersally erre. So that we may be sure, that the ordinary Pastors shal neuer be so forsaken of the promised Spirit of truth, that all shall generally erre, and teach errors in faith: or that there shall not be at all times some sufficient companie of lawfull succeeding Pastors, adhering to the succession of S. Peter (who was by our Saniour appointed chiefe Pastor) of whom we may learne the truth, and by whom we may alwayes be confirmed and continued in the true auncient faith, and preserved from being caried about with the wind of upstart error. The which being so, it followeth that the true Apostolicke doctrine is inseperably conioyned with the succession of lawfull Pastors, especially of the Apostolick see of Rome.

Orat. de moderatione in disput. habenda.

1ohn 21.

Wherefore we may against all heretickes of our time (as the ancient fathers did against heretickes of their time) urge this argument of succession, especially of the Apostolicall succession of the Bishops of Rome. We may say to them as S. Augustine saith to the Donatists: Numerate sacerdotes ab ipsa sede Petri, & in illo ordine Patrum, quis, cui successit, videte: Number the Priests from the seate it selfe of Peter, and in that order or row of Fathers, see which succeeded which. We may say with Irenaeus, Hac ordinatione & successionem Episcoporum, traditio Apostolorum ad nos peruenit; & est plenissima ostensio vnam & eandem fidem esse, quae ab Apostolis vsque nunc confirmata est: By this orderly succession of Bishops, the tradition of the Apostles hath come vnto vs; and it is a most full demonstration, that the faith which from the Apostles is confirmed euen vntill now, is one and the same. We may tell them with Tertullian, Nos communicamus cum Ecclesijs Apostolicis, quod nulla aduersa doctrina facit; & hoc est testimonium veritatis: We do communicate with the Apostolick Churches, which no contrary doctrine doth, and this is a testimony of the truth.

August. in Psal. cont. partem Donat.

Iren. lib. 3. c. 3.

Lib. de praescrip.

That



A.W.

That *Apostolicknesse*, which is a marke of the true Church, is as I shewed Chap. 15. an agreement and succession in doctrine, with and to the Apostles; not as you would haue it, a personall descent from them. And therefore your reason against our Churches, is naught.

*Every Apostolicke Church (say you) can deriue the pedigree of their preachers lineally, without interruption, from the Apostles.*

*The Protestant Churches cannot so deriue their pedigree. Therefore the Protestant Churches are not Apostolicke.*

To the proposition,

2 Tertul. de  
prescrip. ca 32.

Your maior is evidently false, because otherwise some church professing the true faith, and not keeping record of the succession of their teachers, might be held not to be Apostolicall. But 2 Tertullian affirmeth the contrary directly, that *those Churches which agree with the Apostles in faith, though they can alledge no Apostle or Apostolicke man for their first founder, yet are neuer the lesse to be counted Apostolicall, because of their consent in doctrine.* And indeed it is both impious and absurd, to denie any Church to be Apostolicall, that holdeth that faith, by the preaching whereof the Apostles planted Churches.

To the Assumption,

Vincen. Lyrin.

Your minor also is untrue: because it is wel known, that if you haue any such succession amongst you, we haue it too. For Luther, Caluin, and some other of our Diuines, were ordered by bishops of your church. Concerning Luther, what reasonable man can be so absurd, as to think that Luther wold make any man beleue, that the Gospel was first preached by himself: whereas he continually appeals for the proof of his doctrine to the writings of the Prophets and the Apostles? But Luther might truly say, that *he was the first which had in those times published Christ; especially in the chiefe point of the Gospell, which is, iustification by faith in Christ.* And in this respect it is an honor to Luther, to haue bin a son without a father, and a disciple without a master: and no more glory to your Popish Bishops and Priests, to haue had so long a succession in error and heresie, then for the Arians to haue bene able to reckon vp so many Bishops of their faction. Vincentius acknowledgeth a succession, continued though secretly, from Simon Magus to Priscilian.

Let

Let vs see' now whether you bring any better reason for your selues, then you haue done against vs: They are euen much about one.

*That Church which can shew a lineall succession of her Bishops, without interruption, from the Apostle Peter to Clement now liuing, is Apostolicke.*

*But the Church of Rome can shew such a succession, without interruption.*

*Therefore the Church of Rome is Apostolicke.*

<sup>c</sup> Tertullian thought it sufficient to proue the hereticks not to be *Apostolicke*, that their doctrine agreed not with the Apostles. <sup>To the Proposition.</sup>  
And <sup>c</sup> Ambrose truly affirmed, that *they haue not the inheritance of Peter, which haue not the faith of Peter.* He (saith <sup>c</sup> Nazianzen) <sup>c</sup> Tertul. de praesc. cap. 32. <sup>d</sup> Ambros. de penit. cap. 6. <sup>e</sup> Greg. Nazian. de laudib. A. Iren. lib. 4. <sup>f</sup> Iren. lib. 4. <sup>cap. 43.</sup> that professeth the same doctrine of faith, is partaker of the same throne. But he that embraceth contrary doctrine, must be thought an aduersary, euen in the throne. He may haue the name, but the other hath the truth of succession. Therefore <sup>f</sup> Irenæus saith plainly, that those Bishops onely are to be obeyed, who together with succession haue the truth. But of this I spake before, Chap. 15.

Where there is no beginning, what continuance or succession can there be? Is not the question, whether Peter were euer at Rome or no, full of doubt? Are you able in any sort to resolue it by Scripture? vnlesse perhaps we may say, that he neuer came there, because it is no where plainly set downe, nor probably to be gathered from thence, that euer Saint Peter was at Rome. But it is more vnlikely, that euer he was Bishop of Rome. I might go forward, to aske you who was his successor, Linus or Clement: which is a point not agreed vpon by auncient writers. Since that time, you haue had 32. schismes in your Church, sometimes two, sometimes three Popes at once, that your succession cannot be so cleare as you would make it. <sup>To the Assumption.</sup>

To proue your minor, you tell vs, that the auncient Fathers did much esteeme succession from the Apostles, and vsed it as an argument to confound the hereticks, and to confirme themselves in the vnitie of the Catholicke Church. Who denieth that succession is to be esteemed, and that it hath some force to confute and confirme? But what succession is it, that is of such price & force?



Personall succession alone without truth? VVe heard ere while, what Tertullian, Irenæus, Nazianzen and Ambrose say concerning succession, that *without truth it deserueth no credit*. Yea

g Bellar. de Ec-  
cle. mil. l. 4. c. 8  
S. Dico secundo

g some of your owne writers confesse, that an argument from suc-  
cession doth not hold affirmatiuely, as if there were a true Church,  
wherefoener there is succession.

VVherby doth Irenæus confound heresies? by shewing a per-  
sonall succession of Bishops from the Apostles? VVhat could  
that helpe the matter, vnlesse he be also able to proue that the  
doctrinc he maintaines, hath come successiuely from the Apo-  
stles by them? He speaks plaine enough, <sup>h</sup> *We confound all errors*  
*by the doctrine of the Apostles, and the faith preached to men by the.*

h. Iren. li. 3. c. 3

i Lib. 3. cap. 1

Let not the word *tradition* trouble any man. <sup>i</sup> Irenæus for that  
expounds himselfe where he saith, that the Apostles first preached  
the Gospell, and afterward by the will of God <sup>k</sup> *deliuered it to vs in*  
*the Scriptures, to be the pillar and foundation of our faith.* The con-  
tinuance of this doctrine, by succession, is vsed by Irenæus as a  
motive to perswade men to the liking of that truth which had  
receiued so good acceptation, and was warranted by so good  
authority, as the teaching of the Apostles themselves. In a word  
Irenæus saith, that *heresies might then be refuted, by shewing that*  
*they who had bene ordained Bb. by the Apostles and their successors,*  
*continued in the doctrine receiued, without any approbation of such*  
*hereticall fancies.*

l August. contr.  
epist. Fundam.  
cap. 4

m August. bre-  
uic. collat.

<sup>l</sup> *Austin (you say) was held in the Church (as himselfe profes-*  
*seth) by the succession of Priests from the verie seat of Peter.* And  
why should he not be held by that, rather then leaue the Church  
for the dreames of the Manichees? VVe say, as Austin did, that  
such a succession is a better proof of the Church, then their bare  
promise of truth; especially since (as the same <sup>m</sup> Austin sheweth  
otherwise) they wold haue their word to be takē, as you now  
would haue yours, for sufficient prooffe. But Austin in the verie  
same place you alledge, addeth withall, that *if they could shew*  
*that the truth was on their side, he would pferre it before succes-*  
*sion; and whatsoeuer other reason, that made him continue a mem-*  
*ber of the Church.* In this sense did those other ancient writers  
esteeme and vrge succession, whose names you muster to small

pur-

purpose, but onely for shew of authoritie.

Concerning that speech of<sup>a</sup> Athanasius, be not so iniurious either to him or your selues, as to presse his testimony to so leud a purpose. Would you haue men thinke that he which refuted and confounded Arius and his complices by so many and so worthy proofes out of the holy Scriptures, would condemne not onely other men, but himselfe also for deriuing his faith in that point from the Scriptures? But though you care not what become of all the Fathers, so your Popery may flourish: yet like a reasonable man, consider what a terrible blow you giue your owne cause. Is there no other marke of the Church but succession? Then, by<sup>o</sup> Bellarmines iudgement, there is none at all; who allowes it not, as a certaine light, to shew vs the Church. But what wants it of blasphemy, to pronounce men to be hereticks for making the Scriptures the foundation of their faith: to which purpose<sup>p</sup> Irenæus saith that they were left? And I pray you, answer me directly, why it should not be as lawful for me to ground my faith vpon the beginning of this succession in the Apostles, as vpon the continuance of it in other men. Yet might Athanasius well say, concerning that point of our Sauour Christs Godhead, that *he was to be counted an hereticke, that should deriue the beginning of his faith from any other ground then the whole succession: wherein the Apostles were comprehended, and whose doctrine the Churches of Christ till that time, in that matter had followed.* But how will you proue out of this place of Athanasius, that this should be a mark to discerne hereticks by alwaies? It was then an excellent and admirable argument in that point, not of it owne nature, but because the truth had successiue-ly bene held till those times.

How will you answer<sup>q</sup> Bellarmine, who affirms confidently and truly, that *truth goes not alwaies with succession?* For if it did, why should not succession be a certaine mark of a true Church? But Bellarmine saith, it is not. You tell vs, that otherwise *the ordinance of Pastors made by our Sauour Christ, shall be frustrate of the effect intended by him.*

What? vnlesse there be truth wheresoeuer there is succession? Then can it not come to passe, that any Pastor hauing lawfull

<sup>n</sup> Athan. contra  
Arian. orat. 2

<sup>o</sup> Bellar. de ec-  
cle. mil. l. 4. c. 8

<sup>p</sup> Iren. li. 3. c. 1

<sup>q</sup> Bellarm. vbi  
supra.



ordination, can erre. For if one may, for all the priuiledge of *succession*, doubtles *succession* doth not by the nature of it, free a man from erring. But they *cannot all vniuersally erre*. What is that to purpose, vnlesse this impossibilitie of erring proceed from *succession*? Let vs draw your reason into forme, that we may the better see the force or weaknesse of it.

*If our Saniour haue appointed a succession of Pastors, that the Church may not be caried away with euery blast of doctrine, then succession and truth go together.*

*But our Saniour hath appointed Pastors to that purpose.*

*Therefore succession and truth go together.*

To the proposition.

r See my answer to 12. art. part. 1. art. 5.

Now the weaknesse of your reason easily bewrayes it selfe: the consequence of your maior is so feeble. Shall I shew it you euidently in a like matter?

*If God appointed Dauid and his successors to rule his people according to his wil and word, that they might truly serue him: then whosoener succeeded Dauid, did so rule, and the people so serued God.*

*But God did appoint Dauid and his successors to that end.*

*Therefore whosoener succeeded Dauid, did so rule, and the people so serued God.*

I shall not neede to make any further answer to your maior, vnlesse perhaps I may bring the like reason from Gods appointing a succession of Priests and Leuites in the Church of the Iewes, to the very same end, that *the people might know and do his will*: which intent of his notwithstanding was often made voyde both by Priests and people. Yet do not we say, that the world hath at any time bene without true Pastors, and their flocks in some one place or other, in a greater or lesse number, who haue taught and beleueed the true faith of Iesus Christ in all points fundamentall: without distinct beleefe whereof, no man can be saued. But we denie, that either all or any Pastor hath this priuiledge, because of his succession: yea we affirme, that a Christian congregation, where the ordinarie meanes cannot be had, may chuse and authorize any man able and fit to teach, for their Minister; and the truth of God may be in such companies preserved, without any plea of not erring, by

f D. Sutcliffe  
against D. Kel  
lions suruey:  
pag 5.

by reason of succession established, by vertue of our Saviours appointment.

To<sup>t</sup> that of Nazianzen I answered before: he speaketh not <sup>tGreg Nazian.</sup> of the vniuersall Church, as you falsly auouch, but of seuerall <sup>de cōpos. disse-</sup> congregations, as his very words shew: Order (saith he) hath <sup>red. rat. orat. 7.</sup> decreed in Churches (not in the vniuersall Church) that the flocke <sup>In Ecclesiis.</sup> and the Pastor should be diuers, the flocke one thing, the Pastor another: or that some should be the flocke, other some the shepherds.

You may say what you will, and be neuer a whit the nearer, if you bring no better prooffe then yet you haue done. "Saint Augustine biddeth the Donatists *number the Priests, and* <sup>u August. in</sup> *see who haue succeeded one another in the Bishopricke of Rome.* <sup>Psal. contra</sup> What conclude you from thence? That the Church of Rome <sup>partem Donat.</sup> was at that time Apostolicke, in regard of personall succession. Who denieth it? But it followeth not hereupon, either that it is still in that sort *Apostolicke*, about which we will not strue; or (which is the principall matter) that it hath therefore such *Apostolicknesse* as is required to make a true Church: namely truth of doctrine; which must needs be meant by Augustine, in the words that immediatly follow: *That is the rocke, against which the proud gates of hell preuaile not.* For it is more then absurd, to make personall succession the rocke, on which the Church is builded, and against which hell gates cannot preuaile. It was a likely argument against the Donatists, that in so long a succession there had bene neuer a Donatist: which Saint Augustine himselfe in another place concludeth, after he hath reckoned vp all the Romane Bishops, from Linus to Anastasius then liuing. *In the ranke of this succession* (saith<sup>x</sup> Augustine) *there is not one Bishop found that was a Do-* <sup>x August. epist.</sup> <sup>165.</sup> *natist.*

This testimonie of Irenæus was neuer of your owne reading in him, as the corrupt alledging of it perswadeth me. I will set it downe as it is <sup>y Iren. l. 3. ca. 3.</sup> in the author himselfe. <sup>z Ordinatione</sup> *By this ordination* <sup>& succession.</sup> *and succession* (saith Irenæus) *the tradition of the Apostles hath* <sup>b Fidem esse.</sup> *come to vs:* And<sup>a</sup> *this is a most full demonstration, that* <sup>c Conservata</sup> *it is one* <sup>& tradita in</sup> *and the same quickning faith;* <sup>et veritate.</sup> *which hath bene preserved and truly*



taught in the Church, from the Apostles till now. What one word or letter is there in this sentence, to prooue, that your Church of Rome, at this day, is Apostolicke, or that bare personall succession is enough, to make a Church Apostolicke? Rome, in Irenæus time was an Apostolicall Church, because it had preserved, and truly taught successively, Bishop after Bishop, the doctrine which was deliuered by the Apostles. Is it therefore Apostolicke now, when it hath ouerthrowne the verie foundation of the Apostles doctrine?

d Profess. fidei  
per Monach.  
Eusebius, art.  
60.

e Tertul. de  
prescript. c. 21

I maruell what Apostolicke Churches they are, with which you communicate, whereas you say, that there is no Church, that hath succession from the Apostles but yours? <sup>d</sup>Your Monks of Burdeaux draw the vniuersall Church to the communion of the Romish Church. It was indeed a testimonie of the truth, to communicate with the Apostolicke Churches, <sup>e</sup>in Tertullians time, while the truth was, for the substance of it, preserved amongst them. But let vs apply this to our purpose: what would you prooue by it? that the Church of Rome is Apostolicke? Here is no mention, nor thought of your Church in particular. But Tertullian saith, it is a testimonie of truth, for a man to communicate with the Apostolicke Churches. It was then a testimonie, but now those Churches are decayed: or if some of them remaine amongst the Grecians, wil you grant that all they hold is true? How will you prooue, that Tertullians generall speech belongeth more to your Church, then to those of the Greeks?

f Tertul. de  
prescript. cap.  
32.

<sup>f</sup> Tertullian telleth you afterward; that *contrarietie to the Apostles doctrine, may conuince Churches not to be Apostolicke, though they alledge succession from the Apostles.* But his opinion may sufficiently appeare by that, which hath bene formerly alledged out of him: and the truth of this whole question, by your discourse, and my answer to it.

## CHAP. XVII.

A.D.

*The Conclusion of the whole discourse.*

A.W.

The conclusion of your whole discourse (as your selfe expound it in your preface) is this, that *the faith which the authoritie*

ritie of the *Romane Church* commendeth to vs, ought without doubt to be holden for the true faith. But this Chapter is such, as that you might rather terme it a recapitulation, then a conclusion of your discourse. For the greatest part of it by farre, is spent in a needlesse repetition of that, which was before deliuered, and that which should be indeed your conclusion, is scarce signified in it.

Now to make an end, considering all this which I haue said and prooued, to wit, that there is but one, infallible, entire faith, the which is necessarie to saluation, to all sorts of men: the which faith euerie one must learne by some knowne, infallible, and vniuersall rule, accommodate to the capacitie of euerie one: the which rule cannot be any other but the doctrine and teaching of the true Church: the which Church is alwaies to continue visible vntill the worlds end, and is to be knowne by these foure markes, Vna, Sancta, Catholica, Apostolica, One, Holy, Catholicke, Apostolicke: the which markes agree onely to the *Romane Church*, (that is to say, to that companie, which doth communicate, and agree in profession of faith, with the Church of Rome:) whereupon followeth, that this Church or companie is the onely true Church, of which euerie one must learne that faith which is necessarie to saluation. Considering (I say) all this, I would demaund of the Protestants, how they can perswade themselves, to haue that faith, which is necessarie to saluation, sith they will not admit the authoritie and doctrine of the Church, of which onely they ought to learne this faith? Or how they can (as some of them do) challenge to themselves the title of the true Church, sith their companie hath neuer one of the foure markes, which by common consent of all, must nedes be acknowledged for the true markes of the Church? How can their congregation be the true Church, which neither is One, because it hath no meanes to keepe vnitie? nor Holy, because neither was there euer any man of it, which by miracle or any other eident testimony, can be prooued to haue bene truly holy: neither is their doctrine such as those that most purely obserue it, do without faile, thereby become holy: nor Catholicke, because it teacheth not all truths, that haue bene held by the vniuersall Church in former times, but denieth many of them; neither is it spread ouer all the Christian world,

A.D. 5. 1.  
but



See Prateolus  
verbo Lutherani.

In Psal. 53.

Rom. 10.

but being diuided into diuers sectes, euerie particular sect is contained in some corner of the world. Neither hath it bene in all times euer since Christ, but sprong up of late, the first founder being Martin Luther an Apostata, a man after his Apostasie from his professed religious order, knowne both by his writings, words, deeds, and manner of death, to haue bene a notable ill liuer. Nor Apostolicke, because the preachers thereof cannot deriue their Pedegree, lineally, without interruption, from any Apostle, but are forced to beginne their line, if they will haue any, from Luther, Calvin, or some latter. How can they then brag that they haue the true, holy, Catholicke, and Apostolicke faith; sith this is not found in any companie, that differeth in doctrine, from the onely true, holy, Catholicke, and Apostolicke Church? For if it be true (which Saint Austin saith) that in ventre Ecclesie veritas manet, the truth remaineth in the bellie of the Church: it is impossible that those who are disioyned by difference of beleefe from that companie, which is knowne to be the true Church, should haue the true faith. For true faith (as before hath bene proued) is but one; wherefore he that differeth in beleefe from them which haue the true faith, either he must haue a false faith, or no faith at all. Againe, one cannot haue true faith, vlesse he first heare it, according to the ordinarie rule of Saint Paule, saying, Fides ex auditu, faith commeth of hearing: but how can one heare true doctrine of faith line prædicante, without one to preach truly vnto him? And how should one preach truly, at least in all points, nisi mittatur, vlesse he be sent, and consequently assisted by the spirit of God? Now, how should we know that Luther or Calvin, or any other that will leap out of the Church, & leaue that company wherein is vndoubted succession, and by succession lawfull mission, or sending from God; how should we (I say) know that these men teaching a new, and contrarie doctrine, were indeed sent of God? Nay certainly we may be most sure, that they were not sent of God. For sith Almighty God hath, by his Sonne, planted a Church vpon earth, which Church he would haue alwaies continue vntill the worlds end, and hath placed in it a visible succession of lawfull ordinarie Pastours, whom he will, with the assistance of himselfe, and his holy Spirit so guide, that they shall neuer vniuersally faile, to teach the true faith, and to preserue the people from errors; we are not now

to expect any to be sent from God, to instruct the people, but such one-  
ly as come in this ordinarie manner by lawfull succession, order, and  
calling, according as S. Paule saith: Nec quisquam sumit sibi ho-  
norem, sed qui vocatur à Deo, tanquam Aaron. Neither doth any  
man take to himselfe the honour, but he that is called of God, as  
Aaron was: to wit, visibly, and with peculiar consecration, as we  
reade in Leuiticus. cap. 8. To which accordeth that which we reade  
2. Paralip. 26. where Azarias said to king Ozias: Non est tui of-  
ficij, Ozia, vt adoleas incensum Domino, sed Sacerdotum, hoc  
est filiorum Aaron, qui consecrati sunt ad huiusmodi ministe-  
rium: egredere de sanctuario, &c. It is not thy office, O Ozias, to  
offer incense to our Lord, but it is the office of Priests, to wit, of the  
sonnes of Aaron, who are consecrated to this function or ministe-  
rie: go out of the Sanctuarie. Which bidding when Ozias contem-  
ned and would not obey, he was presently stricken with a leprosie, and  
then being terrified, feeling the punishment inflicted by our Lord,  
he hastened away, as in the same place is declared. By which places  
we may learne that it doth not belong to any one to do priestly functi-  
ons, (as to offer incense or sacrifice to God, or take upon them the au-  
thoritie to preach and instruct the people) but onely to Priests called  
visibly, and consecrated for this peculiar purpose, as Aaron and his  
children were. For though the priesthood of the Pastors of the new  
law be not Aaronicall; yet it agreeth with the Priesthood of Aaron,  
(according to S. Paul his saying in the foresaid place) in this, that  
those that come to it, must not take the honor of themselues, but must  
be called vnto it of God, as Aaron was, to wit, visibly, and by peculiar  
consecration. In which ordinarie maner whosoener cometh, he may  
be truly called Pastor ouium, a Pastor of Christs flocke: because  
intrat per ostium, he entereth in by the doore, to wit, by Christ  
himselfe, who first visibly called, consecrated, and sent immedi-  
ately the Apostles: and the Apostles by authoritie receined  
from him, did visiblie by imposition of hands, call, consecrate,  
and send others: and those in like manner, others from time to  
time, without interruption, untill these present men, who now  
are Priests of the Catholicke Romane Church. These therefore  
enter in by Christ, who is the doore, and therefore these be true  
Pastours: and whosoener entereth not thus in at the doore, but

Heb. cap. 5.

2. Paral. ca. 26

Iob. 10.

Ibidem.

2. Tim. 4.



Ioh. 10.

commeth in another way, our Saviour telleth vs, how we should account of him, when he saith. Qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est & latro. He that entreteth not in by the doore, into the sheepfold, but ascendeth by some other way, he is a theefe and a robber; who commeth not to feed the sheepe, but to steale, kill, and destroy them. So that we haue not (I say) to expect any to be sent of God to feed vs, with the food of true doctrine of faith, but such onely, as come in this ordinarie manner; (as it is certaine that Luther and Calvin, when they left their former profession, and tooke vpon them to preach this new faith, did not come visibly, called, consecrated and sent, for this purpose, by any lawfull authority, according to the ordinary manner:) or if it should please God to send any one in extraordinary manner, it appertaineth to his providence, to furnish him with the gift of miracles, as he did his Sonne our Saviour Christ; or with a miraculous conceptiō, & with strange and extraordinary sanctity of life, as was seene in S. Iohn Baptist: or finally with some euident token, that it may be plainly knowne, that he is assuredly sent of God. Otherwise the people should not be bound to beleene him, but might without sinne, reiect his doctrine: according as our Saviour said of himselfe, Si non facio opera patris mei, nolite credere mihi. If I do not the works of my Father, do not beleene me. And againe, Si opera non fecissem in eis, quæ nemo alius fecit, peccatum non haberent. If I had not done works among them, that no other hath done, they should not haue sinned, to wit, in not beleeuing. Nay, the people should now, (an ordinary course being, by our Saviour set downe, to continue till the worlds end, as before hath bene prooued) the people (I say) should now sinne, in beleeuing any one, that shall come, and tell them that he is extraordinarily sent of God, if he teach contrarie to that doctrine, which by ordinarie Doctors and Pastors of the Catholicke Church is vniuersally taught. For although it should happen, that the lines of these Pastors should not be so commendable, or be sometimes euidently bad: yet their doctrine must alwaies be regarded and obserued, according to that saying of our Saviour, Super Cathedram Moyfi sederunt Scribæ & Pharisei: omnia ergo quæcunque dixerint vobis, seruate & facite: secundū verò opera eorum nolite facere. Upon the chaire of Moses the Scribes and Pharisees haue sitten: all things therefore what-

Ioh. 10.

Iohn. 15.

Mat. 23.

whatsoever they say to you, observe ye and do; but according to their workes do ye not. By which saying we are assured, that notwithstanding the Pastors of the Catholicke Church should at any time in their lines be like Scribes and Pharisees: yet we may alwaies safely, yea we must necessarily follow their doctrine, and must not in any wise admit any that shall offer to teach us a contrarie doctrine, according as we are willed by Saint Paule, who saith: Si quis vobis euangelizauerit præter id quod accepistis, anathema sit. If any shall euangelize or preach vnto you, beside (or contrarie to) that which you haue already receiued, be he anathema. So that sith the people did once receiue from the ordinarie Pastors that doctrine, which hath descended from hand to hand, from Christ and his Apostles themselves, (according to that of Saint Austin: Quod inuenerunt in Ecclesia, tenuerunt: quod didicerunt, docuerunt: quod à patribus acceperunt, hoc filijs tradiderunt: That which they found in the Church, they held: that which they learned, they taught: that which they receiued from their fathers, that they deliuered to their children) whosoever he be, that shall euangelize any thing opposite to this receiued doctrine, whether he seeme to be an Apostle, or an Angell: and much more if he be another, to wit one of these new masters, who faile very much (to say no more) from Apostolicall perfection, and Angelicall puritie of life, according to Saint Paule, anathema sit, be he anathema. Yea such a one that doth not onely not bring this Catholicke or generally receiued doctrine, but bringeth in a new and contrary doctrine, we should not (according to Saint Iohn) salute him (vnlesse vpon some Epist. 2. need or some good respect) or say Aue vnto him: and much lesse should we giue credit to his words, or vse him as a rule of our faith, or preferre his teaching before the teaching of the Catholicke Church.

Gal. 1.

2 Contra Iulian.

And surely me thinkes, though there were none of these euident proofes, which I haue brought out of Scripture: yet enen reason it selfe would teach, that we ought to giue more credit to the vniuersall companie of Catholickes, which haue bene at all times, and are now spread ouer all the Christian world, then to any particular private man, or some few his fellowes and followers. It is a proverbe common amongst all men: Vox populi, vox



In Praef. Lib. de  
abrog. Miſſæ,  
priuate adfra-  
ctes. Aug. Or-  
din. in cenob.  
Wittenberg.

Dei, The voice of the people or whole multitude, is the voice of God; that which all men say, must needs be. And on the contrarie part, to that particular man or his priuate company, which will oppose themselves against this generall voice of all, (like Iſmael, of whom it is written, Manus eius contra omnes, & manus omnium contra eum, his hands are against all men, and the hands of all are against him) it may well be obiected that which Luther (who was the first in this our age which did so) confessed was obiected to himself by his owne conscience, or rather principally by the mercy and grace of the Almighty God, seeking to reclaim him from his error, while there was any hope. Num tu solum sapiſ: Art thou onely wise? Luthers words be these. Quoties mihi palpitauit tremulum cor, & reprehendens obiecit fortissimum illud argumentum, Tu solus sapiſ? Totne errant vniuersi? Tanta secula ignorauerunt? Quid si tu erres, & tot tecum in errorem trahas damnandos æternaliter? How often did my trembling heart pant, and reprehending me, did obiect to me that most strong and forcible argument: Art thou alone wise? haue there so many vniuersally erred? haue so many ages bene blinde and liued in ignorance? What rather if thou thy self erre, and drawest so many after thee into error, who (therefore) shall be damned eternally? This did Almighty God obiect to Luther, the which might doubtlesse haue done him good, but that he (presuming upon his owne understanding of Scripture, and preferring his owne iudgement before the iudgement of the Church) hardened his heart against such heauenly inspirations, which he tearmed Papistical arguments. And this same may well be obiected to any priuate man, or any few, who leauing the Kings broad street, or beaten hye way of the Catholicke Church, will seeke out a by-path, as being in their conceit, a better, easier, & more direct way to heauen. To them (I say) wel may be said, Are you onely wise? are all the rest in former ages fooles? haue you onely after so many hundred yeares after Christ found out the true faith, and the right way to heauen? haue all the rest liued in blindnesse, darknesse, and error? consequently, are you onely they that please God, and shall be saued? (for, as I haue proued before, without true and entire faith none can be saued) and were then all the rest, so many millions, your owne forefathers and ancestors, (many of which were most innocent

innocent men and vertuous liners, and some of which shed their blood for Christs sake) were (I say) all these hated of God? did all these perish? were they all damned? shall all these endure unspeakable paines in hell for euer? O impious, cruel, and incredible assertion! Nay surely, I am rather to thinke, that you are vnwise, who pretending to trauell toward the happie kingdome of heauen, and to go to that glorious citie the heavenly Ierusalem, will leaue the beaten street, in which all those haue walked that euer heretofore went thither: who by miracles sometimes, as it were by letters sent from thence, haue giuen testimonie to vs that remaine behind, that they are safely arrived there. You (I say) are vnwise that will leaue this way, and will aduenture the lines not onely of your bodies, but of your soules, in a path found out of late by your selues, neuer tracked before: in which whosoever haue yet gone, God knowes what is become of them, sith we neuer had letter of miracle, or any other euident token, or euer heard any word from them, to assure vs that they safely passed that way: me thinks, I may account you most vnwise men, that will aduenture such a precious iewel as your soule is, to be transported by such an uncertaine and dangerous way. I must needs thinke, that sith there is but one right way, and that the way of the Catholicke Church is a sure and approued safe way, you are very vnadvised, who with the aduenture of the irreparable losse of your dearest and peerlesse treasure your soule, will leaue this safe and secure way, to seeke out a new uncertaine and perillous way. I must needs think, sith the Catholick Roman Church is (as I haue proued) the light of the world, the rule of faith, the pillar & sure ground of truth: that you leauing it, leaue the light, and therefore walke in darknesse; forsaking it, forsake the direct path of true faith, and therefore are misled in the mist of incredulitie, into the wildernesse of misbeleefe: and finally that you hauing thus lost the sure ground of truth, do fall into the miry ditch of many absurdities, and must needs be drowned in the pit of innumerable errors; and erring thus from the way, the veritie and the life, which is Christ Iesus residing, according to his promise in the Catholicke Church, must needs (vnlesse you wil, which I hartily wish, returne to the vnitie of the same Church) incur your owne perdition, death and damnation of body and soule: from which sweet Iesus deliuer you, and vs all, to the honor and perpetuall praise of his holy name. Amen.



A.W.

To these idle questions of yours, I answer first in generall, that we may with reason enough perswade our selues that we haue the true faith and true Churches; because we see, that the very quintessence of Bellarmines sophistry distilled againe in your limbeck, is of no force to purge out or alter such perswasion. This appeares in the particulars viewed and examined. To which I answer seuerally in a word: The doctrine of the true Church we gladly admit and receiue, yet not vpon the authoritie thereof, but because it is agreeable to the Scriptures. If you ask vs then, why we are perswaded that we haue true faith; we returne you answer, that we are therefore so perswaded, because we finde that which we beleue auowed in Scripture, and confirmed in our hearts by the witnesse of the holy Ghost. Hereupon we conclude (as well we may) that we are members of the true Church, & our congregations true Christiā churches. For whereas you charge some of vs, but craftily forbear to name them, with challenging to our selues the title of the true Church; it is a slander of yours, and no challenge of ours; saue only thus far, that we affirme there is no true Church, which agreeth not with vs in the fundamentall points of the Gospell. But we are far frō appropriating the Church to our congregations, as if all true Churches depended vpon vs, according to that you teach of your Romish synagoge. And whereas you condemne vs for no true Churches, because we want the markes of true Churches: we say that you take those for markes, which are not so, as you vnderstand them; and farther, that euery one of them rightly conceiued, is to be found in our seuerall congregations.

See my answer to 12. art part. 1. art. 5.

It is one, because it holdeth that one meanes of saluation preached by the Apostles, euen faith in Iesus Christ, without mingling of any workes therewith of the ceremoniall or moral law, before or after grace, to deserue iustification of congruitie, or euerlasting life of condignitie. The contrary errors held by your synagoge, make and proue it to be no true Church. But how foolish is the reason you bring against vs? *The Protestants Church is not one, because it hath no meanes to keepe vnitie.* It hath meanes sufficient, viz. the truth of the Scriptures, and teaching of  
7  
of

of the spirit of God. Put case it wanted meanes to continue vnitie; would it follow thereupon, that it is not One? Surely no more, then that a man is not aliue, because he hath not means to keepe himselfe aliue.

Our Church hath had, and by the blessing of God hath many holy men and women, whose workes haue giuen, and dayly do giue cleare testimonies of their inward graces. Indeed we want vnholly legendaries, to deuise and publish monstrous lies for miracles, by which you haue gotten the aduantage of vs, in the conceits of them, *to whom God hath sent strong delusions, that they might beleene lies.* But wiselome is iustified of her children, though you proud Pharises despise her.

Our doctrine teacheth nothing but holinesse: that we were *Ephes. 1.4.* chosen to be holy: that we are freed from our sinnes, *to the end we* *Luk. 1.74.75.* might sinne no more: that we are washed, *iustified and sanctified* *1. Cor. 6. 11.* by the blood of Christ; buried with him in baptisme, *that we might* *Rom. 6. 3. 4.* die to sinne; raised from sinne to righteousness, by the power of his resurrection: that holines of life is a part of our glorie, without which no man shall euer see God: that he which saith he is iustified, and shewes himselfe to be vn sanctified, deceiues his owne soule, and is in the state of damnation: Onely we neither giue the glorie of our saluation to our selues, as if by the power of our freewill, without speciall inclination thereof by the holy Ghost, we had receiued faith, which other men haue refused: though they might haue embraced it as well as we, for ought God did for or to vs, more then for or to them; nor looke to merit heauen by the worthinesse of our workes, as if it were the wages of seruants, and not the inheritance of children.

The vniuersal Church (as you speake of it) is a meere name, without any thing answerable to it in nature. That which was generally held (while the Churches of Christ were not subiect to Antichrist) concerning the substance of Religion, by which true and false Churches are to be iudged, we gladly and constantly maintaine. The errors which some men defended, and corrupted the Churches withall, we refuse and reiect. But it is no marke of the true Church, to hold all that hath bene generally maintained in true Churches; but the dutie of it to acknowledge



knowledge for true, whatsoeuer was taught by the Apostles, and is recorded in Scripture.

How far our Church is spread, it passeth your skill truly to affirme: and we may with good reason perswade our selues, that it is in all places, where the Gospell is preached, and the Scriptures knowne; because dayly experience sheweth, that it hath some members in those countries where your bloudie and tyrannous butchery of Inquisition doth most rule, and vnder the nose of your grand Antichrist, in the citie of Rome. But it is enough to make it *Catholicke*, that it acknowledgeth it selfe to be common both to Iew and Gentile, not tied to any country, people or person whatsoeuer, as yours is to the Pope and Rome.

§ 12. art. part.  
1. art. 1.

We are not ashamed of Martin Luther, whom it pleased God to vse admirably, if not miraculously, to rake from vnder the ashes the light of the Gospell, couered and choked with your errors and superstitions. Not as if it had bin al that while out of the world, but as § one of your owne fellowes speakes of it, as *being in the eclipse*, overshadowed and darkned with the thicke mist of your Popish decrees, decretals, and schoolmens tricke, and other such leud trumpery. Our Church, that is the true Church of Christ was all that time in the world, but not to be scene of euery man: though from time to time there were still found some who durst maintaine the truth of Christ against your Antichristian heresies. Luthers writings, words, deeds, and manner of death, were such as might manifest to all men both his true zeale of the glory of God, and Gods especiall fauour to him, whatsoeuer such lying sycophants as Prateolus faine.

h Tertul. de  
presc. cap. 32.

If we would stand vpon Apostolicknesse in succession, what haue you, that we want; saue onely that you continue in succession of error, longer then we do? But it is an idle plea, to auouch personall succeeding, where there is manifest contrarietie in doctrine: by which, as we heard out of h Tertullian, howsoeuer you brag of Apostolicknesse, you may be proued not to be Apostolicall.

We differ not in doctrine, touching the fundamentall points  
of

of Religion, from any true, holy, Catholicke, and Apostolicke Church: neither doth your synagogue agree with any such. Therefore whereas you demand, how we can brag that we haue true faith, which is not to be found out of the true Church; we answer you, as oft we haue done, that we are sure the faith we hold is true, because it is agreeable to the Scriptures, and being so, we cannot be out of the true Church, as long as we are in the true faith.

True faith cannot be had by any light or discourse of nature, but onely by reuelation from God. For *neither eye hath seene, i 1. Cor. 2.9.* nor eare hath heard, nor the heart of man can imagine, what the meanes are, whereby God decreed in himselfe to saue those whom he hath chosen to glory. Now it was not the purpose of God in these latter times, as in the first before the law, to reueale his will immediatly from heauen; but he sent his Son in the nature of man, and that Sonne his Apostles, to giue knowledge of those meanes of saluation; both by preaching for that present age wherein they liued, and also by writing, for that age, and all that were to succeed till the end of the world. This is all that the Apostle teacheth <sup>k</sup> in the place alledged by you. Yet we denie not, that the <sup>k</sup> Rom. 10. 16. principall ordinary means to bring men to faith, is the ministry of man, by word of mouth expounding the word & wil of God according to the Scriptures. First then, all men to whom the Scriptures are vouchsafed, haue meanes of hearing. For in them they may, if they will, heare men appointed by God, speake to their instruction and saluation. Secondly, the same God hath ordained, that besides the former teaching, there should be certaine men set apart and deputed for the ministry, whose dutie it is to preach in their seuerall charges the word of truth. This setting apart & deputing, is that sending which is now required; and is to be performed by such as are, & shall be authorized to that purpose. Thirdly for our particular case, we are to vnderstand that Luther and these other worthies, by whose ministry it pleased God to reuiue the knowledge of the Gospell decayed, were authorized to preach by your congregation; which was at that time in apparence the true Church of God. Therefore were they sent, if your church haue any sending: and according



ding to their calling, they labored in opening the truth of God, as it is reuealed in the Scriptures. Thus by the gracious mercie of God, it came to passe, that they teaching the word of truth, found diuers, both men and women, whose hearts the Lord by his spirit opened, so that they embraced the loue of the truth deliuered by them, and accepted them for their pastors, and submitted themselues to become their flockes. By this meanes they had both a generall authoritie to preach, from that companie, which (by profession) was the Church, and also a particular charge of those who were now become indeed (in regard of their professed faith) a true Church of God. We haue then in our Churches, for the late reforming of them, first, your calling, such as it was, and secondly the approbation of true Christians, of which true Churches consist. Therefore by your owne rule, since we haue some amongst vs that are sent, we may also haue faith and true faith, though we abhor your Antichristian heresies.

To what purpose is this idle discourse, but to shew your owne errors? We neither looke for, nor allow any opinion of extraordinary sending from God, because we haue no warrant for any such in the Scriptures. But wee say, the restorers of the Gospell, in this last age, had ordinary allowance of that Church which bare the shew of the true Church, and professed the beleeuing of the Gospell, which is the foundation of the Church.

But you require peculiar consecration, because it pleased God to appoint such a course for the Priesthood of the Law. Do you not know, that the consecrating and anointing of Aaron, was a part of the ceremoniall law, signifying the anointing of the spirit, which our Sauour was to receiue: to whom, according to those shewes, <sup>1</sup>the Lord gaue the spirit without measure? The consecration that now remaines, is nothing but the setting apart of some men for the worke of the ministerie by prayer and laying on of hands.

1 Ioan. 3. 34.

2. Chron. 26.  
18.

Your example of Oziah, is little to the purpose. For it had not bene lawfull for him to offer incense, though he had bene consecrated with all the ceremonies that belong to the office of

of the priesthood, because the office of offering incense was appropriated by God to the house of Aaron, as Azariah signifieth in his speech to Vzziah. This appointment of God was their calling: "the outward ceremonies were but to shadow forth <sup>n Heb. 5.4.</sup> the excellencie of our Sauour Christs priesthood. Neither doth the Apostle prooue the lawfulness of Christs priesthood, by his consecration answerable to Aarons, as your alledging of the place intends, but onely by the Lords authorizing of him to that office. \*Christ tooke not to himselfe the honour to be made <sup>overs. 5.</sup> the high Priest (saith the Apostle) but he that said vnto him, Thou art my sonne, this day begat I thee, gaue it him. P As he also in another place speaketh, Thou art a Priest for euer, after the order of <sup>p vers. 6.</sup> Melchisedech: what word is there here of our Sauours consecration?

You proceed to heape error vpon error, to the preiudice of Gods truth, and destruction of his people. If euery man be to be held for a true Pastor, and as such a one to be beleueed, if he haue an orderly admission and allowance to teach: had not Arius, Nestorius, Eutyches, Macedonius, and many other heretickes lawfull ordination, according to the custome of the Churches in those times? Yea, were not Luther, Bucer, Martyr, authorized by your Church, and Calvin too, as you say afterward, when you accuse Luther and him for leauing their former profession? Come no hirelings in by the doore, if lawfull outward admission be the doore? How many that enter lawfully become wolues afterward? I know this (saith <sup>q Act. 20. 29;</sup> Saint Paul to the Ephesians) that after my departure, grievous wolues shall enter in among you, not sparing the flocke. Moreover, <sup>r vers. 30.</sup> of your owne selues shall men arise, speaking peruerse things. Who can doubt, but some of these might be euen of the number of them who were lawfully admitted by imposition of hands and prayer, the onely meanes of consecration in those times, before your shauing and greasing was heard of in the Church?

But you ignorantly or wilfully abuse <sup>r Ioan. 10. 1. 21.</sup> that place of the Euangelist, by applying it to the ordinary ministerie of the Gospel: whereas it belongeth to the office of the Messiah, and the calling that hee had from God, to bee



t Heb. 13. 20.  
u 10. 10. 8.  
x Act. 5. 36. 37  
y Ioan. 6. 27.  
Mat. 3. 17.

*the great shepheard of our soules.* <sup>u</sup> *All that came before him,* professing themselves to be the Messiah, as <sup>x</sup> Iudas and Theudas did, *were theeues and robbers:* entring not in by the doore, that is <sup>y</sup> by commission from God, but coming in another way, by their counterfetting of a patten from God. Neither was the preservation of the people, but their owne advancement the marke they shot at. But the true shepheard Iesus Christ came to giue his life for his sheepe, that they might be saued. This is the true sense of that worthy sermon; which if we will apply to ministers, they must be held for true Pastors, which being authorized thereunto, do preach Christ Iesus truly, without mingling any such doctrines as may by any meanes draw vs from the acknowledging or resting vpon him for saluation. He that so teacheth and is authorized thereunto, commeth in by Christ the doore, especially if he haue withall a true desire to feed the flock committed to him, in the sinceritie of his heart. But if you stand onely vpon outward calling, the Priests and Leuits wanted it not, who yet were theeues, because they endeouored to steale away the hearts of the sheepe from Christ the true shepheard.

That which followeth of *the necessitie of miracles or extraordinarie sanctitie*, concernes not vs, who pleade not any extraordinarie sending. Luther was appointed by your Church, to preach the Gospel. That duty, according to his calling, he faithfully performed: neuer requiring to be credited, because he was extraordinarily sent by God; but because he taught that which God had left in the Scriptures, for the instruction and edification of his Church, in all ages till the end of the world. What neede was there now of miracles, or any other extraordinarie course? <sup>2</sup> The places you bring, wee answered before.

2 Ioan. 10. 37.  
& 15. 24.

The vniuersall consent of Pastors and Doctors, in that they teach, hath bene found to be but a crooked rule to measure truth by; though we are perswaded, that the world was neuer without some that held and taught so much of the truth, as is absolutely necessary to saluation. But that is *vniversally or generally taught*, which is the common doctrine of ordinary teachers,

chers, howsoever some one or two here and there may be of a contrarie opinion. <sup>a</sup> How farre the Scribes and Pharisees were to be heard, it appeared before, where this place was alledged <sup>b</sup> *Mat. 23. 2.* and answered. Surely he, <sup>b</sup> that charged his Disciples, *to take* <sup>c</sup> *Mat. 16. 6.* *heede of the leaven of the Pharisees*, and called them *fooles and blinde*, would neuer commaund them to take their doctrine, for the rule of truth. Neither could <sup>c</sup> Saint Paule meane, that <sup>c</sup> *Gal. 1. 8.* euerie man should be accursed, who taught at any time otherwise, then men commonly beleueed; he speaketh not a word of any common consent in teaching, and he knew that <sup>d</sup> there <sup>d</sup> *2. Thess. 2. 3.* was to be a generall Apostacy: but his meaning was, that they should hold him for accursed that deliuered any other doctrine of saluation, how generally so euer it were taught, then that which he himselfe had preached to the. But of this also before.

I hope you are not so mad, as to imagine that any man will beleuee, that Saint Austin so many hundred yeares ago, prophesied, that your Pastors and Doctors should from time to time teach nothing else generally, but that which had <sup>e</sup> in his daies descended from hand to hand, from Christ and his Apostles. Or do you thinke it would prooue a good reason to say, <sup>e</sup> *August. cont. Iul. Pelag. lib. 2.* Austin affirmeth that Ambrose and other learned men, who liued in the first 400. yeares, held that which they found in the Church, and taught that which they had learned. Therefore it cannot be that since his time other men haue preached or written otherwise? But belike this place was alledged by you rather for ornament and shew, then for prooffe or vse, and so let it passe.

Though there were no other reason to make vs mislike your Church: yet this were cause enough of doubt, that the foundation whereon you build it, in this Treatise, and the like, is so weake and vncertaine. We must beleuee you, because you are the Church. Who saith so? Your selues. But you will prooue it by Scripture. How shall I know that you bring, to be Scripture? The Church telleth you so. Shall I laugh at you, or pitie you? You are the Church, because the Scripture saith so. The Scripture is Scripture to vs, because you say so. <sup>f</sup> Were <sup>f</sup> *Gal. 3. 1.* the Galathians so senselesse, as they that beleuee such absurd



fooleries? Or is it possible that any man should beleue them, but he that is giuen vp by God to strong delusions, that he may beleue lies? Bethinke your selues, and returne ere it be too late. The Lord will be mercifull to your former ignorance, if at the last you embrace the loue of the truth. Leauing those euident proofes, you speake of (proofes indeed of your manifold errors) you assay to draw vs by reason, because *it is more likelie, that the vniuersall companie of Catholickes deserueth credit, then any particular man or his followers.* First, you beg that which is in question. No true Catholicke euer held all the errors that your Antichristian Church maintaineth: nor any one of those, whereby you cast downe the foundation of religion. Secondly, the comparison is not betwixt the authoritie of a multitude, or a few, wherein number may either helpe or hinder, but the reasons of each side are to be weighed, all other respects whatsoeuer set apart. And yet if we looke to reason: are not the greatest number (for the most part) the worst?

g Luc. 12.32.

h 1. Co. 1.26.

i Exod. 32.1.

k Paphnutius  
in Concil. Ni-  
ceno.

l Ioan. 7.48.

m Gal 1.16.

Christ's true flocke is a little one, & *Fear not little flocke.* <sup>h</sup> *Not many wise men after the flesh, not many mightie, not many noble.* Was not the voice of the people, euen of Gods people, <sup>i</sup> *Make vs Gods to go before vs?* The voice of God is to be heard in the Scriptures, <sup>k</sup> *One man that speaketh according thereunto, is to be preferred before the whole world speaking otherwise.*

Those obiections made to Luther in his priuate meditations proceeded from the same spirit, by which the Pharisees spake to Nicodemus in their Councell, *Doth <sup>l</sup> any of the Rulers, or of the Pharisees beleue in him.* <sup>m</sup> This was that *communicating with flesh and blood*, which the Apostle would not once hearken to: Luther in his weakenesse was drawne into it, and had perished in it, if the Lord of his infinite mercy, had not drawne him out of it, with a worthie and admirable resolution. VVith the like (that it may appeare whose schollers you are) you Iesuits, and Priests set vpon simple people, ticing them on in their ignorance, & your owne, though the broad way, that leadeth to destruction.

But let vs consider this your fleshly eloquence and answer to it. You aske, *if we onelie be wise, and all the rest in former ages were*

were *fooles*. As if we did not acknowledge that it is the mercie of God, and not our wisdom that hath giuen vs the ability, and will to vnderstand his truth. We are not wiser then any other, but haue found more mercy, then many haue done at the hands of God, for our saluation. Many in former times haue bene partakers of the like mercie, and bene made wise to saluation by the same truth we now professe: yea it was generally held many hundred yeares, til your master Antichrist draue it into holes and deserts. After the reuealing of his pride and tyrannie: the true way to heauen ceased not to be found, though not so commonly, till it pleased God to scatter those clowdie mists of ignorance and idolatrie, by which you had hidden it, that it could very hardly be knowne. Diuers heretofore, and more now adaiies finde fauour with God to discern and walke through it, to the certaine, and euerlasting saluation of their soules and bodies. So iudge we as it becommeth vs in charitie of our forefathers: that he which hath looked in compassion vpon vs their seed, did not faile to shew mercy vnto them, who neuer vnderstood the myserie of your iniquitie: but in the singleness of their hearts embraced the generall doctrine of the Gospell, concerning saluation by faith in Christ. This is the onely way, by which all men haue gone, that euer came to heauen, and in this way we trauell with danger of *the lines of our bodies* (as you speake) because we are continually in hazard by reason of your conspiracies, treasons, massacres, vnderminings and fier-works; but with assurance of the saluation of our soules: if we hold fast the shoot-Anchor of our hope, and renouncing our owne righteousness, repose our selues by faith vpon the gracious mercy of God our Father in Iesus Christ. This doing we haue better certificate, both for the securitie of our way, and the end of our iourney out of the Scriptures, and by the witness of the Spirit of God in our hearts, then that lying Carrier the diuel can bring by any shew of your counterfeited miracles whatsoeuer.

I must needs perswade my selfe, sith that Apostolicall Romish Synagogue is (as I haue shewed) the seducer of the world by shew of authority, without reason, the ouerthrow and destruction



struction of truth, by denying the sufficiency of the Scripture, and taking the vse of it from the people of God; that all you which cleaue to it, plunge your selues in hellish darknesse, by refusing to see the light of Gods word; and by drinking of the cup of abomination presented to you by that strumpet of Rome, loose the taste of truth, and runne forward in wilfull ignorance, to most certaine damnation. The Lord is my witness, whom I serue weakly as I can, in the Gospell of his Son Iesus Christ, that if it were possible and lawfull for me, I could be content to procure your saluation, by pouring out my heart blood for euerie one of you, that Iesus Christ my master might haue the glory of your true conuersion. To that purpose, and for the establishing of them, which already belecue: I first vnderooke, and haue now at the last (by the mercifull assistance of God) finished my answer to this subtil Treatise. Let me now earnestly intreat you by the care of your owne saluation, by the zeale you haue (in ignorance) to glorifie God, by the infinite loue of Iesus Christ, by the vnderdeserued mercy of God the Father, by the continuall gracious motions of the holy Ghost, and by whatsoever is, or ought to be deare vnto you, that you would vouchsafe seriously in the sinceritie of your hearts, without preiudice to consider; whether it be not more agreeable both to the Scriptures, and the light of reason, to giue the whole glorie of our saluation to the mercie of God in Iesus Christ, then to ascribe the enabling of vs to saue our soules to God, and the vse or imploying of this abilitie to the choise of our owne free-will. If your opinion be true, <sup>n</sup> euerie man that is saued, is more beholding to himselfe, then to God for his saluation. For though he haue power from God, to be saued, if he will: yet neither hath he this power, but vpon preparation, depending on his free-will; and when he hath it, the vsing of it well is from himselfe, and not from God. You will say, he could not vse it well, vnlesse he were assisted continually by the grace of God. I answer, that for all this assistance by that grace to vse it well, the well or ill vsing of it, when God hath done all, he will do, ariseth from the choise of a mans owne will. That it was possible for me to be saued, it was Gods doing: that

n See my answer to 12.  
Art. part. 2.  
art. 4.

that this possibilitie tooke effect in me, I may thanke my selfe, more then God: so that by this doctrine, the glorie of euerie particular mans saluation is more due to the partie saued, then to God the Sauour. Now on the contrarie side; if that we teach be true, the losse fallies on mans part, and not vpon Gods. Is any man drawne out of the Iawes of hell and damnation? The whole glorie redounds to God. It was he that prouided meanes of saluation: it was he that gaue me, in particular, knowledge of that meanes. It was he, that when I was as vntoward, and vnwilling to be saued, as the most damned reprobate, wrought me to belecue (can I euer be vnmindfull or vnthankfull!) by inclining my heart to like, and accept of his grace, and faith in Christ. But in the meane while I loose the commendation, and the glory of vsing the grace of God well, by my free-will. O Adam, Adam, earth and ashes, how fast doth that pride of nature, whereby thou wast destroyed in thy selfe, though in thee it were not naturall, cleaue to euerie one of thy posteritie! ° We had rather be thought able to gouerne o Gen. 3. 5. 6. our selues, then be gouerned by God. It is more pleasing to vs, to hazard our saluation vpon the nice choise of our owne free-will, then to be assured of it, by the mercie of God, working in vs this choise to will. O that, as we are all partakers of Adams pride, so we might also partake with his repentance and faith! Would Adam (trow ye) if it might be put to his choise, againe venture vpon his owne free-will, though he were as pure as euer he was, rather then rest secure vpon Gods almightie, and most certaine protection? No, no, blessed soule, he knoweth by wofull experience (though by Gods vnspeakable goodnesse, to his and our greater glorie) that he, and he only is out of danger, who resignes himselfe into Gods hands, to be disposed of at his gracious pleasure. Why refuse we to be like to Adam in this? Will we follow him in that onely, of which onely he is ashamed? Is it not more glorie to arise with him, then to haue fallē with him? O why do we euery day renew the memorie of his fault, by committing the like! Doth the brightnesse of the truth in these points dazle your eies? Me thinks I see many of you offering to presse forward, as it were



to take the kingdome of heauen, the doctrine of the Gospel, by violence: why recoile you? Why quaille you on a sodaine? The bare name of *the Church*, not onely stayeth you, but bea- teth you backward. The Romish Church cannot erre. VVho telleth you so? Surely they, that can erre, your Priests and Ie- suits. Giue me leaue I pray you, to question with you a little, and for a minute of an hower, be content to make vse of that reason and knowledge, which God hath giuen you, without forestalling your iudgements, by preiudice of the authoritie of the Church. Doth it not appeare to you by the light of natu- rall reason, that the maine end of all religion is the glorie of God? Do not your owne consciences testifie in the simplicitie of your hearts, that it maketh more for the glorie of God, that men should be beholding to his Maiestie for their saluation, then that they should procure it to themselues? Is it not also apparent to you in the secret of your owne soules, that our do- ctine by beating downe the pride of mans free-will, aduan- ceth the glorie of Gods mercie: and yours, by hoyling vp the conceit of mans good choise, presseth downe the estimation of Gods vnspeakable goodnesse? And shall an idle sound weigh more with you, then sound reason? Consider, I beseech you, what weake grounds you build this opinion of the Church vpon: I will point at that, which in my answer I haue handled. Can you in any sort compare the opinion of the Churches au- thoritie, with the euidence of those matters, wherewith before I pressed you? Is it as cleere that there are certaine men, whom I must beleue, whatsoeuer they teach, as it is, that I must seeke the aduancing of Gods glory, more then of mine owne pride? Are you as sure, that these Priests and Iesuits which are your teachers, be sent by the true Church, and deliuer nothing, but the doctrine of the true Church; as you are, that they, who per- swade you to rest wholly vpon God, and not at all vpon your selues, shew you the right way to procure Gods glory, and your owne saluation? Tush (say you) all is nothing vnlesse I be- leue it, vpon the credit of the Church. Alasse, how did the first Christians, who neuer thought on the authoritie of the Church, when they heard and beleued the Apostles doctrine?

Looke

Looke ouer all the Historie of the Actes, peruse the Sermons of Peter and Paule, and tell me whether you finde, that euer they pleaded the authoritie of the Church, to procure beleeve of their doctrine. After men are conuerted, the authoritie of the Church, hath her due place, and must beare sway in matters indifferent, but for the auowing of truth, her bare word is neuer of sufficient importance. It was the doctrine of the Apostles, that wrought vpon the hearts of men, by the cleare euidence of it, through the power of the Spirit, wherewith it was accompanied. What that doctrine was, where should we learne but in the scriptures, wherein they haue written what they preached? These (you say) giue such authoritie to the Church. This were somewhat, if you made not their authoritie in respect of vs, to depend vpon the Church. *The scriptures (say P your Doctors) haue in themselves authoritie, as be-*  
*ing from God: but they are not of authoritie to vs, but onely by the*  
*authoritie of the Church.* I perceiue you are ashamed of these absurdities. The Church must be beleueed vpon her word. Why so? The Scripture saith so. How shall I know that these bookes are scripture? The Church saith so. The Church and the scripture prooue each other, by their mutuall testimonie, they giue each of other: I beleue the Church because the scripture biddeth me, I beleue the scripture, because the Church biddeth me. If these things seeme to be absurd, as indeed they are most absurd, blinde not your selues any longer with such mists of error, but come out of them, to the cleare light of the scriptures: reade them diligently, meditate in them carefully, call vpon God for his grace earnestly, resigne your selues, and your free-will to him sincerelie: and the Lord that is most readie to blesse them, that vse the meanes of knowledge and faith, in humilitie, and singlenesse of heart, will assuredly enlighten your vnderstanding, and incline your affections, that you shall discern, like of, and embrace the true doctrine of Iustification by faith in Iesus Christ: and shall renounce your owne righteousnesse, and free-will, to the glorie of his grace, and the present comfort, and euerlasting saluation

p Stapl. de au-  
tor Eccles. li. i.



of your bodies and soules, through the same his sonne, to  
whom with the Father, and the holy Ghost, be all glorie,  
praise, obedience, and thankesgiuing, from  
this time for euermore.

*Amen.*

FINIS.



# Texts of Scripture expounded or applied.

<p><b>G</b>en. 1. 1. pag. 121.  3. 5. 6. p. 417.  9. 21. p. 212.  12. 13. p. 212.  15. 5. p. 288.  15. 13. p. 206.  20. 5. p. 212.  49. 1. 2. p. 38.  Exod. 3. 10. p. 140.  7. 8. p. 353.  7. 21. 22. p. 352.  19. 20. p. 140.  21. 1. p. 140.  32. 1. p. 414.  Leuit. 10. 11. p. 140.  Num. 24. 17. p. 171.  Deut. 4. 2. p. 86.  31. 9. 19. p. 140.  Iosu. 5. 5. p. 227.  1. Sam. 8. 7. p. 140.  2. Sam. 12. 9. pag. 212. 275.  1. Reg. 3. 36. p. 377.  18. 13. p. 288.  19. 18. p. 187.  2. Reg. 18. 30. p. 38.  19. 4. 6. p. 38.  2. Chron. 26. 18. pag. 410.  Nehe. 8. 8. 9. p. 140.  Psal. 1. 1. 2. pa. 10.  13. 20.  19. 8. p. 74.  22. 27. p. 276.  25. 5. p. 128.  26. 5. p. 210.  42. 1. 2. p. 234.  48. 1. 8. p. 168. 169.  48. 5. 6. p. 234.  57. 3. p. 238.  72. 8. p. 276.  72. 17. p. 39.  73. 13. 16. 22. p. 93.  84. 1. 2. 10. p. 234.</p>	<p>105. 8. 9. p. 170.  106. 40. 41. 42. 43. p. 170.  111. 9. p. 169.  119. 10. 3. p. 20.  119. 105. p. 74.  119. 127. 130. pag. 20. 74.  133. 3. p. 169.  143. 2. pag. 363.  Prou. 7. 22. p. 19.  20. 9. p. 334. 354.  26. 5. p. 173.  Ecciel. 9. 1. p. 334. 354.  Cant. 6. 8. p. 264.  Ila. 30. 21. p. 232.  35. 8. p. 226. 231.  59. 21. p. 176. 282.  60. 11. p. 196. 206.  61. 9. p. 176. 177. 256.  63. 9. p. 170.  Ier. 7. 5. pa. 380.  17. 29. 30. p. 39.  31. 31. p. 232.  Dan. 2. 44. pa. 19.  168. 170.  9. 20. p. 363.  Malac. 2. 7. p. 112. 140.  Math. 1. 1. 2. p. 39.  3. 12. p. 208.  3. 17. p. 257. 42.  4. 23. p. 57.  5. 14. p. 179. 181.  5. 25. p. 182. 184.  5. 18. p. 178.  5. 43. 44. p. 142.  7. 1. p. 143.  7. 6. p. 195.  7. 7. p. 117.  7. 15. p. 253.  9. 16. p. 36.  7. 22. 33. p. 272.  7. 25. p. 167.  10. 5. pa. 55. 135. 190.  10. 7. 8. p. 171. 352.  10. 23. p. 190.  10. 33. 186.  11. 30. p. 336.  12. 31. p. 57.  13. 45. p. 184. 178.  13. 30. p. 278. 290.  13. 37. 38. 43. p. 291.  13. 48. p. 208.  15. 11. 14. pa. 141. 249.  15. 24. p. 55.  16. 3. 4. p. 351.  16. 6. 12. p. 37. 141. 413.  16. 16. p. 199.  16. 18. p. 129. 138. 159. 164.  16. 19. p. 307. 325.  18. 4. p. 268.  18. 17. p. 145. 147. 193. 194.  20. 16. p. 208.  22. 10. p. 208.  23. 2. pa. 138. 139. 143. 413.  23. 3. p. 36.  23. 5. 6. 13. 14. p. 142.  23. 15. p. 382.  23. 16. p. 141.  23. 2. 16. 17. 19. p. 2. 413.  24. 14. p. 178. 291.  24. 24. pa. 36. 280. 352.  25. 1. 2. p. 209.  26. 70. 72. 74. p. 188. 212. 275.  28. 19. 20. p. 35. 41. 55. 113. 135. 150.  163. 179. 190. 126.  199. 130. 131. 173.  Mark. 9. 24. p. 33.  16. 11. p. 311.  16. 15. 16. p. 41. 135.  145. 146. 150. 181.  Luke 1. 32. 33. pa. 168. 172.  1. 74. 75. p. 407.  3. 23. p. 39.</p>	<p>3. 31. p. 39.  4. 18. p. 176.  9. 26. p. 186.  10. 1. p. 137.  10. 11. p. 146.  10. 16. pag. 36. 44. 126. 136. 137. 145. 268. 308.  10. 21. p. 203.  12. 32. p. 364. 414.  17. 5. p. 33.  22. 32. p. 364.  22. 48. p. 272.  24. 44. p. 277.  Iohn. 1. 9. p. 39. 411.  3. 34. p. 410.  4. 1. 2. 3. p. 189.  5. 30. p. 257.  5. 39. p. 10. 20. 74.  6. 17. p. 412.  6. 35. p. 24.  6. 37. p. 166.  6. 38. p. 257.  6. 40. p. 166.  6. 44. p. 203.  6. 65. p. 203.  6. 68. p. 39.  6. 70. p. 272.  7. 48. p. 414.  8. 59. p. 189.  9. 30. p. 189.  10. 1. 2. p. 411.  10. 4. 5. 8. p. 265. 412.  10. 16. p. 261. 265.  10. 18. p. 167.  10. 37. p. 412.  11. 32. p. 57.  12. 6. p. 272.  14. 27. p. 130. 134. 373. 388.  14. 26. p. 130. 134.  15. 24. p. 412.  16. 15. p. 130. 135. 137. 388.  17. 9. pa. 257. 364. 266.  17. 20. p. 131. 264. 266.  17. 21. p. 261. 264.  20. 31. p. 81. 351.</p>
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11.16,17. pa.308.  
 391.  
 21.22,23. pa.325.  
 326.  
 Acts 1.4.p.  
 1.6.p.39.310.  
 1.8.p.277.294.  
 2.1,2.p.288.  
 2.2,3.p.39.133.  
 2.5.p.136.  
 2.5,8.p.205.  
 2.41.p.185.  
 2.47.p.128.  
 4.12.p.26.  
 5.11.p.128.  
 5.36,37.p.280.412  
 8.1.p.189.  
 8.4.pa.288.373.  
 204  
 9.24,25.p.189.  
 9.31.p.129.  
 10.3,5.p.185.  
 10.15.p.311.  
 10.48.p.190.  
 13.46.p.205.  
 13.48.p.204  
 13.51.p.146.  
 14.23.p.129.  
 15.22.p.128.  
 15.29.p.321.  
 17.11.p.249.  
 18.19.p.297.  
 19.25.29.40.41.  
 p.128.  
 20.19.p.278.  
 20.28.p.158.254  
 20.29.30.p.278.  
 285.  
 26.12.p.86.  
 26.28.p.183.  
 Rom. 1.8.p.369.  
 3.2.p.152.  
 3.4.p.99.  
 3.22.p.24.  
 4.25.p.311.  
 6.1.14.p.339.  
 6.3.4.407.  
 6.23.p.39.  
 7.21.p.363.  
 8.6.p.61.

8.9.16.p.11.355.  
 8.16.p.354.355.  
 8.30.p.110.  
 9.3.p.207.  
 9.6,7.p.107.172.  
 9.11.p.257.366.  
 10.10.p.186.191.  
 10.14.p.32.33.113.  
 10.14.15.pa.185.  
 333.  
 10.17.p.114.129.  
 11.5.p.257.  
 11.16.p.282.  
 11.2.7.p.207.  
 12.5.p.261.266.  
 13.3.4.p.275.  
 16.5.p.129.  
 1. Cor. 1.1,2. pag.  
 340.349.  
 1.5.p.379.  
 1.26.p.414.  
 2.9.p.102.113.409  
 2.14.p.232.236.  
 2.16.p.60.102.  
 3.11.p.298.  
 3.17.159.267.167  
 270.  
 5.1.p.267.340.  
 5.4.5.13.p.209.  
 5.11.12.p.147.  
 6.1.5.p.340.  
 6.4.5.p.148.  
 6.11.p.407.  
 10.17.p.261.266.  
 11.16.pa.26.129.  
 155.  
 12.28.p.128.  
 13.3.p.334.  
 14.23.25.p.186.  
 14.38.p.25.26.  
 15.9.p.128.  
 15.11.p.311.  
 15.12.p.340.  
 15.14.17.p.311.  
 2. Cor. 1.1.p.349.  
 2.10.245.  
 2.11.p.109.112.  
 10.10.p.348.  
 11.14.p.108.  
 13.5.p.334.

Gal. 1.1.p.185.  
 1.8.pag.105.106.  
 114.126.137.  
 274.413.  
 1.16.p.414.  
 2.16.p.24.  
 3.4.5.p.311.  
 4.4.5.p.365.  
 4.6.p.21.  
 5.20.21.p.49.  
 6.16.p.172.  
 Ephes. 1.1.p.265.  
 1.4.p.407.  
 1.21.22.p.119.158.  
 2.8.p.24.  
 2.12.p.297.  
 2.13.p.294.  
 4.5.p.18.  
 4.14.p.254.390.  
 4.18.p.61.390.  
 5.22.25.p.254.  
 5.23.pa.129.158.  
 160.  
 5.25.27.29.32.p.  
 158.160.354  
 5.27.p.265.  
 Phil. 1.3.5.6. pa.  
 379.  
 1.18.p.142.  
 2.12.p.336.  
 2.21.p.340.  
 3.6.p.128.  
 Col. 1.2.p.349.  
 1.6.pa.278.290.  
 292.  
 1.24.p.129.  
 3.18.19.p.142.  
 3.20.p.144.  
 1. Thess. 1.8. pag.  
 379.  
 5.21.p.253.  
 2. Thess. 2.4. pag.  
 292.  
 2.3.p.290.413.  
 2.7.p.382.  
 2.9.10.11.12.p.19.  
 7.2.114.115.205  
 247.352.383.

1. Tim. 1.5. p.334.  
 1.20.p.300.  
 2.2.p.312.  
 2.3.4.p.53.55.57.  
 180.185.  
 3.15.pa.128.151.  
 161.  
 4.10.p.53.58.  
 2. Tim. 1.15.p.300.  
 2.19.p.265.  
 3.9.p.278.279.  
 3.16.17.p.96.  
 Tit. 2.4. pa.257.  
 Hebr. 2.14. p.257.  
 2.16.p.257.  
 2.17.p.36.  
 4.15.p.326.  
 5.4.5.6.p.411.  
 10.38.p.268.351.  
 11.6.p.23.24.157.  
 178.  
 13.17.p.143.  
 13.20.p.412.  
 James 4.6. p.268.  
 1. Pet. 1.25. p.114  
 2.13.p.268.275.  
 2.18.p.254.  
 3.1.7.p.254.  
 1. Pet. 1.10.p.115.  
 1.19.p.74.  
 3.9.p.53.58.59.  
 1 John 2.18.19.p.  
 300.  
 4.1.p.109.251.  
 274.  
 4.6.p.109.112.  
 5.3.p.334.363.  
 Jude ver. 3. p.  
 Reuel. 1.20.p.216  
 2.5.p.216.  
 2.6.p.300.  
 12.6.p.171.105.  
 293.  
 17.1.p.205.  
 17.2.p.114.247.  
 21.14.p.297.



A

## A Table of the Authors alledged.

<b>A</b>	<i>An Dom.</i>	<i>An Dom.</i>
<b>R</b> obert Abbot	1596	Ioannes Capreolus
Adrian.6.	1522	Carthagin. Concil.3
Cornelius Agrippa	1550	Catechismus Trident. Concil.
Albertus Magnus	1220	Catharina Senensis
Alexander Alexand. Episcopus	320	Catharina
Alphonsus a Castro	1546	Cassianus
Alphonf. Toftat. Abulens. episc.	1430	Cassander
Guliel. Altissiodorensis	1320	Daniel Chamierus
Ambrosius Mediolan. episc.	380	Chalcedon. Concil.
Anselmus Cantuariens. episc.	1080	Girolamo de Catena
Antoninus Florentin. episc.	1450	Chrystophor. de Capite fontium
Athanasius Alexandr. episc.	340	Chrysoftom. Constantinop. episc.
Augustinus Hippon. episc.	400	Clemens P P.
Azorius	1580	Clemens Alexandrinus episc.
<b>B</b>		Cocbleus
Iohn Bale	1560	Codex Iustinian.
Sebastianus Baccadius	1597	Constantiens. Concil.
Bartholomaeus de Pisis	1500	Ianus Cornarius
Basilus magnus	370	Cornelius Bitontinus episc.
Basilienfe Consilium	1430	Cyprianus Carthag. episc.
Beda	700	Cyrillus Alexandr. episc.
Bellarminus	1575	Cyrillus Hierosolymit. episc.
Bellum papale	1600	Nicol. Cusan.
Bernardus	1130	<b>D</b>
Thomas Bilson	1587	Ioan Damascenus
William Bishop	1603	Declaratio motuum VVisbic.
Gabriel Biel	1449	Decretorum liber
Bolfec	1565	Didymus Alexandr.
Brcidenbachius	1580	Dionys. Areopag. noib
Bridget	1518	Dionys. Carthusian.
Bonauentura	1260	George Downam
Boccacio	1375	Guliel. Durand.
Bucchingerus	1542	<b>E</b>
Burdegatens. monachi	1585	Epiphanius Salam. episc.
<b>C</b>		Erasmus Roterodam.
Thomas de vio Caietanus	1520	Eugenius 4.
Melchior Canus Canar. episc.	1550	Eusebius Caesariens. episc.
Edmundus Campianus	1570	Extra Ioan. 22.
		1415
		400
		1565
		1370
		1550
		430
		1530
		1605
		455
		1586
		1570
		400
		1342
		200
		1519
		529
		1417
		1540
		1545
		250
		430
		370
		1464
		700
		1601
		1151
		360
		100
		1460
		1598
		1236
		390
		1528
		1430
		320
		1315



	F	An.Dom.		An.Dom.
John Field		1606	Maffens	1590
Ioan. Fernelius		1547	Maldonatus	1572
Ioan. Ferrus		1554	Marsilius Patavin.	1324
Francisc. Feuarden.		1584	Martialis Burdeg.	100
Ioan. Fisher Rossens. episc.		1530	Gregory Martin	1581
Ioan. Foxe		1567	Philippus Melanctih.	1530
Fulgentius		500	Arias Montanus	1570
William Fulk. G		1576	Philippus Mornæus	1580
Galfridus Momunet.		1152	Mileuitan. Concil.	407
Gaudentius		400		
Gerson		1429	Guliel. Occham	1320
Genibrardus		1530	Oecumenius	1050
Glossa interlin. Ansel. Land.		1100	Opus imperfi in Math.	450
Gloss. ordin. Strab. Fuld.		840	Optatus Mileu. episc.	380
Goulartius		1590	Origines. Adamant.	200
Gregorius P. P. I.		590		
Gregor. de Valentia		1580	Pacianus Barcel. episc.	380
Gregor. Nazianzen. episc.		380	Pagninus	1532
	H		Panormitanus	1470
Haymo Halberstadt.		820	Paphnutius.	320
Hervæus		1560	Paschasius	500
Hieronymus Stridon		390	Petrarcha	1330
Hilarius Piclaviens. episc.		350	Petrus de Alliaco	1400
Holinshed		1570	Philo Carpath. episc.	410
Holcot		1350	Picus Mirandula	1494
Booke of homilies		1560	Pius P. P. 5.	1566
Hofius Cardinall		1530	Pigbius	1525
Hugo Cardinal.		1240	Pizamanus.	1497
Lady Hungerfords medita.		1605	Platina	1451
	I		Polycarp. Smyrnen. episc.	140
Ignatius		100	Polydorus Virgil.	1525
Illyricus		1540	Prateolus	1568
Irenæus		180	Prierias	1530
Isidorus Clarus		1540	Proclus Constantinop. episc.	430
Iansenius Gandau. episc.		1581	Prosper Aquitan.	450
Iesuits Catechisme		1590	Psellus	400
Iesuitica Constitut.		1573		
Iustinus Martyr.		160	Rhabanus Maurus	850
	L		Revelation of Religion	1605
Petrus Lombard. episc.		1140	Rhemish Testam.	1582
Leo P. P. I.		450	John Reynolds	1580
Lucas Brugenf.		1530	Ruffinus Aquileiens.	390
Martin. Lutherus		1520		
Nicolaus Lyranus		1320	Alphonfus Salmero	1597
	M		Nicolaus Sanderus	1569
Macedonius		500	Ioan. Scotus	1308
				Sextus

An.Dom.	An.Dom.
Sixtus Senensis	1570
Smidelinus	1560
Dominicus Sotus	1554
Sozomenus	430
Speculum exempl.	1603
Staphylus	1560
Didacus Stella	1560
Mathew Sutcliffe	1590
T	
Tertullianus	200
Theod. Cyren. episc.	440
Theophylact. Bulgar. episc.	900
Thomas de Aquino	1260
Trident. Concil.	1545
Turrianus	1580
Ioan. de Turrecremata	1460
V	
Vatablus	1545
Vega	1568
Vvbitaker	1586
Anno Mundi.	
Aristoteles	3640
M. Tullius Cicero	3980
Homerus	3003
Virgilius	3998



*A TABLE OF THE CHIEFE MATTERS  
contained in the Treatise and Answer.*

<b>A</b>	ctrine. p. 185. 235. 239. 240. 243.
<b>T</b> He Academicks denied that there is any truth to be knowen. pag. 80.	Might and did flie in time of persecutio. p. 190.
All, often was put for euery kind. p. 57.	Looked for an earthly kingdome. p. 39.
Allegories are not fit to prooue points of doctrine. p. 264.	Yet were in the state of grace by resting vpon Christ for saluation. p. ead.
Boniface 3. the first reuealed Antichrist. p. 330.	Thought it vnlawful to impart the Gospell to the Gentiles. p. 311.
Antichrist reuealed, bare sway ouer all men and their writings. p. 387.	Were ouercome by the gates of hell, according to the doctrine of Popery. p. 166.
The Apostles were absolutely to be heard, as well seuerally as ioynly. p. 36. 43. 44. 112. 127. 137. 177.	Apostolicknesse, what it is, according to the Papists. 297.
No ioynr consent in teaching required of the Apostles or any Ministers. p. 127.	Apostolicknesse of a Church, not easie to be knowne to all men. p. 296.
Sought to many natiōs, were not sought to by them. p. 179. 186.	Vnpossible to be known, but by report. p. ead.
Were the light of the world. p. 181.	True Apostolicke succession is in Apostolicke doctrine. p. 298. 292. 293.
Seuerally euery of them. p. 182.	Arianisme was very vniuersall, and of very long continuance. p. 292.
Did not enlighten the world by any ioynr act of them all together. p. ead.	Aristotles Physicks set out, as if they had not bin set out. p. 81.
Were not beleeued, because they were sent by the Church, but for their do-	



The maine Assumption of the general  
Syllogisme. p.218.

Answer to the generall Analysis. p.6,7.

Our answers are commonly so long, that  
few find leisure to reade them. p.7.

Authority how a meane to beget faith  
p.10.

One man of authoritie and learning  
drawes many after him. p.121.

B

To beleue in Christ, what it is. p.26.

To beleue the Catholick Church, what  
it is. p.156.

We do not beleue in y church, because  
that were to equal it with God p.157.

They that truly beleue in Christ, shall  
not erre out of the way that leadeth  
to euerslasting life. p.232.

Beleeue how wrought. p.362.

No man is forced to beleue. p.361, 362.

No man withheld from beleueing by  
God. p.58.

A man may deliuer the truth, and him-  
selfe not beleue. p.112.

Beleeueing expressely, *implicite*. p.44, 45.

To beleue, that is, to assent, is not in the  
power or choice of mans will. p.40.

For what reason we must beleue or as-  
sent to the truth. p.30, 31, 42, 43, 47.

True beleeuers cannot be separated fro  
Christ by death. p.167.

Misbeleueing and obstinately not be-  
leeueing, differ much. p.39.

Misbeleueing how far damnable. p.51.

Obstinatly not beleueing, how not dam-  
nable. p.39, 40, 49.

Refusing to beleue against conscience,  
alwayes damnable. p.40, 41.

C

Catharin foresaw the Councell of Trent  
would be misunderstood. p.323.

Catholick what it signifieth. p.280, 281.

Few ordinarie Papists know. 280.

What the Catholike Church is, & why so  
called. p.280, 283, 284, 285, 286, 374.

Not all one with Romane. p.7.

As Papists vnderstand it a meere name  
p.187, 199, 373, 407.

Said to be Catholicke in fixe respects.  
p.281.

In respect of al places & persons. p.285.

Catholicknesse seldome taken for vni-  
uersalitie of time. 281, 373.

No particular Church Catholick, as Pa-  
pists vnderstand Catholick. p.3.

The Church before our Sauours com-  
ming not Catholicke, as the Papists  
teach. p.281.

The Catholicke Church continueth fro  
Adam to the end of the world. p.160

164, 281.

The church not called Catholick by any  
autor within the first 200. years. p.283.

No man called a Catholick in the Apo-  
stles time. p.282.

The word Catholicke not vsed in the  
Scriptures. p.ead.

The title Catholicke not giuen to any  
of the Epistles by the Apostles them-  
selues. p.ead.

The teaching of the Catholicke Church  
the rule of faith. p.61, 151.

Teaching contrary to the Catholicke  
Church, how farre accursed. p.106.

The Catholick Church is as wel in hea-  
uen as in earth. p.6, 8.

Not visible. p.209.

The Protestants church Catholick. p.408.

The Church what it is. pag.6, 10, 26, 71,  
150, 169, 170, 175, 199, 225, 393.

Not the Clergie onely. p.71, 123, 131.

Papists define it with relatiō to the Pope  
of Rome. p.200.

A Councell of Bishops y Popish Church.  
p.136, 150.

All professors are not the true Church.  
177.

The congregation and gouernours are  
properly the Church where they liue.

p.148, 227.

Diuers

Diuers significatiōs of y word Church. p. 127. 128. see Ecclesia.  
 All beleeuers. p. 120. 210.  
 The elect beleeuers liuing in the world. p. 201. 210.  
 Generally a companie, assembled or not assembled. p. 210.  
 Where the Church is to be sought p. 61.  
 To be knowne only by y scriptures. p. 56.  
 How it is to be knowne p. 221.  
 How the pillar and ground of truth. p. 151. 152.  
 Built and founded vpon the truth. p. 154.  
 The faith therof how far to be enquired after. p. 14.  
 The authoritie thereof how farre to be yeelded to. p. 45. 50. 54. 91. 111. 151. 246. 250. 275.  
 A maine delusion and needlesse. p. 67. 72. 90. 104. 238. 239.  
 Cannot make that damnable, which is not so of it selfe. p. 49.  
 Increaseth the sinne of not beleeuing, when it determineth truly p. 49.  
 Not spoken of in the old testament. p. 97.  
 How far commended to vs by the Scripture. p. 96. 97.  
 How Austin was moued to beleue by the authoritie of the Church p. 93.  
 The authoritie of the Church is great in matters not to be decided. by scripture. p. 95. 96. 155. 250.  
 The testimonie and authoritie thereof is but humane. p. 241. 243.  
 What it is for a man to make himselfe iudge ouer the Church. p. 249.  
 Not to heare the Church. p. 147.  
 All Churches may erre. p. 6. 46. 135.  
 What is necessary to the being of a true Church. p. 239.  
 Many reprobates are members thereof according to the Papists. p. 164.  
 Outward profession enough to make a man a member thereof according to y Papists. p. 23. 223. 224. 264. 272. 350.

Why we ought to seeke for, and ioine our selues to a true Church. p. 219. 234.  
 Gods true publicke worship cannot ordinarily be performed but in a true Church. p. 219.  
 The Church not holding the foundatiō of y Apostles doctrine is to be left. p. 14.  
 Truth of doctrine in points fundamental, a certaine marke of a true church. p. 240. 249.  
 Succession to the Apostles in doctrine makes Churches Apostolicke. p. 301.  
 Was neuer without some diuersitie of opinions among the learned. p. 311.  
 The Church erred in diuers points within the first six hūdred years. p. 163.  
 How it is one. p. 158. 160. 201. 215. 263. 264. 266. 284. 309. 318.  
 The Protestants Church is one. p. 406.  
 Adam, Abel, Enoch, &c. were of the Protestants Church. p. 341. 353.  
 No writer within the first thousand yeres agrees with the Papists of the Councell of Trent in all points. p. 341.  
 The Popish Church hath not yet determined all points. p. 14. 375.  
 The Church y ignorant Papists beleeue, is a Priest or a Iesuite. p. 15. 16. 17. 71.  
 The Papists circle of the Scripture & the Church. p. 72. 91. 244. 246. 261. 413.  
 How a whole Church may be counted holy. 271.  
 Many thousands neuer had knowledge of any Church. p. 55.  
 No man can certainly know that there is any true Church but by the Scriptures. p. 244.  
 The Church hath properly to do with none but Christians. p. 90. 193.  
 The Church was confined to Africke by the Donatists. p. 3. 173. 216. 288.  
 It is not all one to be in the Church and of the Church. p. 212.  
 What it is to sit in Moses chaire. p. 140. 141.



Who are meant by the Church beleeued in the Creed. p. 157. 158. 168. 175. 210.

The elect called are properly the church p. 158. 159. 165. 168. 211. 212. 213. 217. 265.

That Church is not visible. p. 174. 177.

To that onely is continuance promised. p. 217.

The continuance of the Church dependeth vpon her being ioyned to Christ. p. 168.

The Church in the Apostles time did not alwayes hold the same points of faith. p. 310.

To beleeue in the Church, were to equal it with God. p. 157.

The ceremonies before Christ were not continued without interruption. pag. 170. 227.

Communion with a Church may be refused by ignorance without pride. p. 275.

Confession to a minister neither commanded nor forbidden by Protestant Churches. p. 342.

Popish confession rather prouokes men to sinne, then restraines them from it. 342. 343.

*Credere Ecclesiam* and *Credere Ecclesie*, not all one but diuers. p. 156.

*Credere Deum*, *Credere in Deum*, differ very much, p. 156.

The perpetuall covenant. p. 178.

Christians how called Saints. p. 349.

What makes a man cease to be a Christian. p. 273.

There is no constraint vsed toward the will, either in good or in euill. pag. 344.

How Constraint and Necessitie differ p. 344. 345.

Councils may erre. p. 260.

Are hard to be vnderstood, and may be misvnderstood, p. 11. 12. 323.

Are bound to vse all meanes of disputation to find out the truth. p. 13.

Deliuier some things as probable coniectures. p. 12.

The course that hath bene and must alwayes be held by Popish generall Councils. p. 330.

Whether the Councell be about the Pope or no, it is not determined. p. 14. 15. 375.

The Councell hath often deposed the Pope. 324. 325.

The Councell of Constance makes the Pope subject to the decrees of Councils. p. 325.

The Councell of the Elders among the Iewes. p. 148.

#### D

What it is to denie Christ. p. 190. 191. Alwayes damnable. p. 190.

Most deuotion in Popery, where there is least vnderstanding. p. 27.

Disputation about points of Diuinitie necessary. p. 13.

Dissention among Papists about matters of faith. p. 321. 322. 324.

Bellarmino dissents in one point or other from almost all learned Papists before him. p. 319.

Euery dissent in opinion makes not churches cease to be churches, or holy. p. 273.

Dissention is better then maintaining of false doctrine or worship. p. 319.

Doubting of some points, how it overthrowes not religion. p. 50.

How farre the doctrine of one that is lawfully sent, may be examined. pag. 253.

#### E

*Examen* what it significth. p. 228. Any assembly. pag. ead. Especially about matters of religion. p. ead. Generally all beleeuers. p. 129. 201. 210. Particularly seuerall congregations. p. 129.

How

How arguments may be drawne from those places where the word is vsed. p.129.130.

Ecclesiasticall gouernours to be obeyed when they commaund that which is right. p.37.

The Elect before the coming of Christ were chosen ordinarily out of the Iews, since, out of the Gentiles. p.207.

The Elect onely are truly called. p.210. 211.

May fall into gricuous sin, and yet not cease to be elect. p.212.

England not conuerted but peruerst by Austin the monke. p.377.

Popish errors crept in by litle and litle vnperceiued. p.382.383.387.

Diuers significations of faith. p.6.22.28.

Faith is absolutely necessary to saluatiō. p.22.25.26.

Faith for assent to the truth, what it is. p.35.319.

May be had without the autoritie of the Church. p.104.113.

Is in some greater, in some lesse. p.31.

Goeth before iustifying faith. p.33.

Is accompanied with doubting. p.32.33.

Perfection thereof is to be labored for. p.32.

Is tied to the Scripture, not to y church. p.46.

May come by the preaching of the schismaticks or heretickes. p.34.

Not to be built on the testimonie of man. p.329.

How it is one. p.30.31.47.51.

Entire and infallible faith necessary to saluation. p.73.

How faith may be begotten. p.25.26.33.34.60.66.75.76.113.114.235.

Is to be learned of the Ministers, not of the Church. p.234.

Matters of faith according to Poperie. 311.320.

Are indeede to be proued by scripture. p.350.319.320.

Fundamenta'l points of faith. p.40.239.

Obstinately not beleeuing them damnable. p.40.

No matter of faith according to Poperie, till within these last 800. yeares. 320.321.

All popish faith dependeth vpon the authoritie of the Church. p.25.

The rule of faith what properties it must haue. p.61.63.64.94.108.

Easinesse to be vnderstood no propertie of the rule. p.74.94.

How farre the rule need be vnderstood. p.65.94.

All truth must be proued by the rule. p.84.87.115.

What points the rule must resolue, and how farre. p.84.

Naturall wit and learning cannot be the rule of faith. p.98.99.100.

No priuate spirit can be the rule of faith. 105.

The teaching of the Catholicke Church the rule of faith. p.61.122.42.

He that hath Popish faith may be damned. p.23.

Iustifying faith, what it is. p.24.

It is in the wil. p.33.

The iust liues by faith; and where there is faith, there is life. p.273.

Liuely faith may be in him that is ignorant, or misinstructed in many points. p.274.

The foundation of the Apostles doctrine is ouerthrowne by Poperie. p.375.

Fasting not condemned, but especially commended by Protestants. p.342.

A Popish fast may be kept with gluttonie and drunkenness. p.342.366.

The interpretations of the Fathers reuerenced by the Protestants. p.80.

Frieries and monasteries. p.357.

Saint Francis five wounds. p.358.



God calleth all men from damnation.  
p. 56.

Decreed all things, that are or shal come  
to passe. p. 345.

Worketh not alike in good and euill ac-  
tions. p. 345.

The glorie of God is the end of all reli-  
gion. p. 290. 296.

The heathen had one soueraigne God  
aboue all the rest. p. 387.

To whom the rest were mediators of  
intercession for their favorites, as the  
Popish Saints are. p. 387.

How we may know, that there is a gos-  
pell. p. 245.

The doctrine of the Gospell is simply  
necessarie to saluation, not the books  
of the foure Gospels. p. 243.

The Gospell hung about the necke for  
a preseruatiue. p. 78.

Many nations in Austins time had not  
heard the Gospell. p. 55.

The Fathers thought the world should  
end presently after the preaching of  
the Gospell in all places. p. 55.

Many thousands died in the Apostles  
time, ere they could by any meanes  
heare of the Gospell. p. 181. 182. 183.

**H**  
Heretic what it is. p. 220.

A worke of the flesh. p. 52. 118.

May be more generall, for a time, then  
true religion. p. 293.

No man can certainly know how long  
any heretic shall continue. p. 293.

Heresies spring from misunderstanding  
the Scripture. p. 119. 300.

May by it be conuincid. p. 119.

Great hereticks have had lawfull calling  
to the ministerie. p. 36. 411.

Hereticks pleade all for themselves, that  
Papists do. p. 119.

They that refuse to make triall of their  
doctrine by Scripture, are here-

ticks. p. 220.  
Some hereticks have continued a long  
time in one and the same doctrine.  
p. 263.

Hereticks may be free from all grosse  
outward sinne. p. 275.

The first 400. yeares were most fruit-  
full in monstrous heresies. p. 305.

Some hereticall Churches, may be true  
Churches. p. 119.

Some heretickes could pleade personall  
succession from the Apostles. p. 299.

Any hereticall Church may haue as  
good meanes to end controuersies,  
as the Church of Rome hath. p. 313.

Holinesse whence it springeth. p. 21.  
360.

Onely true inward holinesse can make  
a man a true Christian. p. 269.

Holinesse is resident onely in seuerall  
persons, not in a companie. p. 270.

249.  
Is inuested in the Popes person. p. 356.

**I**  
Comparison betwixt heathenish & Po-  
pish Idolatrie. p. 386. 387.

Distinction of Idoll and Image. p. 386.

Papists worship the Image it selfe.  
p. 386.

No religious vse of any Image to be al-  
lowed. p. 360.

Ignorance the strength of Poperie. p. 4.  
270.

All ignorance is not heretic. p. 50.

How it shuts men out from saluation.  
p. 40. 44. 49. 50. 274.

Ignorance can excuse no man, the Gos-  
pell being preached euerie where.  
p. 173.

Isaiah childlesse. p. 39.

**K**  
The keyes and power to bind and loose  
common to all the Apostles. p. 325.  
326.

Why

Why kings are called humane crea-  
tures. p. 274.

He refuseth not to be subiect to the king  
that doth not absolutely obey him in  
all things. p. 275.

L

The Lawe cannot be kept perfectly.  
p. 363.

How it is not gricuous. p. 363.

One learned mans iudgement often-  
times drawes many to it. p. 350.

The Leuen of the Pharisees what it is.  
p. 37. 141.

No life but in the bodie of Christ. p. 473

The light must shine to them that are  
in the house. p. 182.

The loue of God whence it ariseth. p. 20  
Is not alike to all. p. 257.

M

Gregory Martins euils were answered  
long since. p. 69.

Markes of the Church. p. 221. 222. 226.  
259.

Must be proper to it always. p. 222. 280.  
Easier to be knowne then the Church it  
selfe. p. 222. 223.

True doctrine in the fundametal points  
is a sure marke of the Church. p. 228.  
239. 301. 374. 375.

The Masse was brought in by peece-  
meale. p. 384.

Ouer great zeale of Martyrdome. p. 189

Messiah not Salomons sonne. p. 39.

The ministry, not the authority of men  
is vsed to beget faith. p. 6. 19. 234. 243  
244.

Needful for the instruction of the igno-  
rant. p. 98.

No charge, practise or warrant for any  
vniuersal ministry since the Apostles  
time. p. 179.

Luthers preuailing in his ministry, and  
his preseruatiō wanted little of a mi-  
racle. p. 355.

Ministers to be heard so farre as they  
speake according to the Scriptures.  
p. 36. 112. 137. 142. 146.

Yet lesse danger not to heare them so  
speaking, then not to heare the Apo-  
stles. p. 43. 112.

Origen preached before he was a Mini-  
ster. p. 35.

Antichrists miracles. p. 114. 352.

Miracles are often counterfitted. p. 352.  
358.

Preferred before the authoritie of the  
Church. p. 114.

The vse of miracles is to confirme do-  
ctrine, not to testifie of holinesse. pa.  
272. 351.

There neuer was any true miracle  
wrought for confirmation of false  
doctrine. p. 115.

Miracles are not to be beleueed for any  
doctrine against Scripture. p. 115.

False miracles cannot alwayes be dis-  
cerned by men. p. 115. 352. 353.

Luther and Caluin did not attempt the  
working of miracles. p. 355.

N

A naturall man what he is. p. 61. 236.

Absurdly called sensuall. pa. 60. 61. 236.  
237.

May vnderstand the Scripture, though  
not beleue it to saluation. p. 236.

Necessitie, not constraint taught by Pro-  
testants. p. 344. 345.

P

Papists treason. Nouemb. 5. 1605. pa. 8.  
346. 347. 379.

The wickednesse of Papists testified by  
their owne writers. p. 340. 346.

Papists rest vpon the Pope and Coun-  
cels. p. 51. 312. Are Pharisaicall bo-  
stets. p. 338. 363.

No Papist holding the authoritie of the  
Church, and the impossibilitie of the  
Popes erring, can be a good Christian  
or a faithfull subiect. p. 72.



Papists not sonnes of God, but seruants  
 of the law. p. 343. 364.  
 Papists count murdering of Princes a  
 meritorious worke. p. 361.  
 Outward peace is not so much worth, as  
 that for it the Church should be cor-  
 rupted with errors. p. 312.  
 Must be provided for by the ciuill ma-  
 gistrate. p. 312.  
 Saint Peter the Popes Lord. p. 388.  
 Why our Sauour prayed especially for  
 him. p. 326.  
 Why hee asked him thrice, if hee loued  
 him. p. 327.  
 Peters accepting of the soueraignie, a  
 poore prooffe of his loue to Christ.  
 p. 327.  
 His superioritie was in respect of age.  
 p. 315.  
 It is vncertaine whether euer he were at  
 Rome or no. p. 328. 393.  
 The Pope the Papists Lord God. p. 112.  
 How he came to his height. p. 382.  
 Head of the Church, though he beleeue  
 not in heart. p. 23.  
 He that is no Christian may be Pope of  
 Rome. 23. 111.  
 The Pope cannot erre. p. 71.  
 Can shew no charter for his not erring.  
 p. 37. 71. 72.  
 May erre, by the iudgement of Papists.  
 p. 323.  
 Euen with a generall Councell. p. 330.  
 331.  
 It is not determined that the Pope alone  
 cannot erre. p. 310.  
 Pope Iohn 22. doubted of the immor-  
 talitie of the soule. p. 111.  
 Pope Leo 10. counted the historie of  
 Christ a fable. p. 111.  
 Many Popes haue bene found to be A-  
 postates from the faith. p. 323. 324.  
 Many decrees of Popes are contrarie  
 one to another. p. 324.  
 Pius 5. and Clement 8. resolute concer-

ning the words of consecration con-  
 trary to the Councell of Trent. pag.  
 324.  
 Popish religion cannot hold vp the head  
 without the Popes authoritie. p. 108.  
 The Pope appoints the holy Ghost an  
 office of his owne deuising. p. 388.  
 Our Sauour and his Apostles hid them-  
 selues from persecutors. p. 186.  
 No necessitie to worship God publickly  
 in time of persecution. p. 190. 191.  
 The Pharises were blind guides. p. 249.  
 To what purpose our Sauours perpetual  
 presence serueth. p. 132.  
 Predestination doth not take away free  
 will. p. 361.  
 Without true beleeffe of predestination  
 and iustification, there can hardly be  
 any true religion. p. 290.  
 Prayer for the dead. p. 96.  
 How euerie one that prayeth, receiueth.  
 p. 116. 117.  
 Preaching the ordinarie means of faith.  
 p. 113. 409.  
 No man might haue preached the Gos-  
 pell without warrant from God. pag.  
 113.  
 How Luther may bee said to haue first  
 preached Christ. p. 392.  
 Pride in opposition against a matter of  
 doctrine, is sometimes in a sanctified  
 man. p. 274.  
 What outward profession of religion is:  
 how farre necessarie. p. 188. 189. 192.  
 What it is to confesse with the mouth.  
 p. 191.  
 False Prophets to be knowne by their  
 doctrine. p. 36.  
 How all propheties in the scripture are  
 alwayes true. p. 206.  
 Purgatorie ends with the world. p. 365.  
 Questions of religion how to be deci-  
 ded. pag. 61

Reason

# R

Reason how farre it may be required in  
points of diuinitie. p.16.17.18.

Light of reason cānot find out all things  
necessarie to saluation. p.25.

The reason of Gods counsell and doings  
is oftentimes hid from men. p.204.

Nothing against reason is to be beleue  
ued without warrant frō God. p.244.

The religion of the Popish Church at  
this day is fetched from the Councell  
of Trent. p.358.377.

Our Sauour did not pray that the re-  
probate might be one with his father  
and him. p.264.

Reuelation of the spirit required by the  
Papists to beleue that the Scriptures  
are the word of God. p.245.

The Church of Rome sometimes a true  
Church. p.338.

Rome was not built in a day. p.382.

# S

What is absolutely necessary to saluatiō.  
p.46.55.59.65.77.188.243.319.

Assurance of saluation. p.150.354.

Sufficient meanes of saluation provided  
for euery man. p.53.55.58.

Euery man hath not the meanes. p.57.

God will haue all men to be saued, not  
euery man. p.53.55.57.58.203.257.

The meanes of saluation by Christ are  
such as no man could deuise. p.102.  
103.113.235.

May be knowne what they are by the  
Scriptures without faith, but not ac-  
knowledged to be true without faith.  
p.235.236.

Contempt or neglect of some things  
not absolutely necessary to saluation,  
may yet deprive a man of it. p.188.

The graces of sanctification shall make  
the enemies of Gods children ac-  
knowledge them. p.179.

That this mā is saued rather then that, it  
proceedeth frō the wil of God. p.203.

Sacrament what it is. p.385.

Adminisration of the sacraments not  
absolutely necessary to the being of  
a Church. p.226.227.

All things that belong to the right ad-  
ministration of the sacraments, are set  
downe in Scripture. p.230.

There haue bin 32. schismes in the Ro-  
mish Church. p.393.

None are properly schismatickes but  
they that refuse cōmunion with some  
true church. p.275.

Schoole-mens writings full of needlesse  
and endlesse questions. p.20.

All the schoolmen haue refuted some of  
their fellows, or bin refuted by them.  
p.313.

Interprete and apply the scripture falsly.  
p.118.

Scribes why so called. p.140.

What is meant by Christs sheeple. p.  
265.

Similitudes how they argue. p.50.

Scripture the epistle of the Creator to  
the creature. p.81.

Acknowledged by Protestants and Pa-  
pists to be the word of God. p.87.42.

May be knowne to be so, by the matter.  
p.89.

Written for the instruction of all. p.74.  
79.82.

Of greater authority then any mans wi-  
tings, or then all mens. p.241.

The bounds of the Church. p.61.

Ignorance thereof the cause of all euils.  
p.119.

Condemned by the Papists of hardnesse  
and vncertainty, and vsufficiency.  
p.11.73.79.220.

Are not hard. p.74.75.76.77.82.94.

Papists blasphemies against the Scrip-  
ture. p.42.52.81.

Depriving the people of them. p.52.

Hard places of Scripture must be ex-  
pounded by the plaine. p.79.

Some



Some places of Scripture so plaine, that  
 they cannot be mistaken. p. 79.  
 Why some places of Scripture are hard,  
 some easie. p. 75. 82.  
 Scripture expoundeth it selfe. p. 82.  
 Reading thereof may breed faith: how?  
 p. 25. 26. 34. 35. 36. 75. 76. 114. 135.  
 Exposition of the scripture not tied to  
 the senses of the fathers. p. 121.  
 No exposition to bee thrust vpon the  
 church, that cannot evidently be pro-  
 ued. p. 122.  
 The scriptures left in stead of the Apo-  
 stles, to be aduised with in all points  
 of faith. p. 97.  
 May be vnderstood by naturall wit and  
 learning. p. 102. 103.  
 Papists glad to flie to the private teach-  
 ing of the spirit to know the scrip-  
 tures. p. 72. 245.  
 Scripture why called Canonickall. p. 106.  
 Christians doubting of the scripture,  
 how to be dealt withall. p. 90.  
 Atheists in the same question how to be  
 dealt withall. p. 90. 92.  
 Knowledge of scripture to be laboured  
 for. p. 20. 74.  
 How far the scripture must be knowne  
 before the church. p. 244. 247.  
 Many things required to the perfect vn-  
 derstanding thereof. p. 73. 81. 82.  
 This word Expressly toisted in by the  
 Papists into the question of the scrip-  
 ture. p. 88. 89. 100.  
 The Hebrew and Greeke originals re-  
 iected by the Papists. p. 52.  
 Interpretation of scripture. p. 73. 80. 82.  
 92. 101. 118. 120. 121.  
 Scripture an absolute rule for saluation.  
 p. 7. 17. 96. 97. 321.  
 How alone sufficient to saluation. p. 65.  
 66. 73. 78. 96. 97.  
 Sufficient for all matters of faith and  
 maners. p. 56. 67. 68. 83. 86. 87. 89. 94.  
 250. 260. 314. 395.

All parts of scripture not true in like  
 sense, nor of like necessitie to be be-  
 lieued. p. 38.  
 By what argumēt the spirit perswades vs  
 that the scripture is from God. p. 245.  
 Priuat spirit when to be reiecte. p. 110.  
 What spirits are to be tried. p. 252.  
 Who are to trie them. p. 254.  
 Sins of infirmitie lesse hainous then sins  
 of wilfulnesse. p. 244.  
 Suspicion without iust cause against  
 christianitie and ciuilitie. p. 72.  
 What succession is to be esteemed. p. 2.  
 393. 394.  
 Succession no good mark of the church.  
 p. 394. 395.  
 Protestants haue succession, if Papists  
 haue it. p. 392. 409.  
 T  
 The English Translation reprobued. p. 66.  
 Defended. p. 69. 70.  
 Not held by vs to be infallible. p. 68. 94.  
 The Rhemish Translation hard to be  
 vnderstood. p. 70.  
 The vulgar Translation corrupt in eight  
 thousand places, by the iudgement of  
 a learned Papist. p. 52.  
 Doubts concerning it. p. 71.  
 The generall Analysis of the Treatise.  
 p. 45.  
 The summe of it. p. 54.  
 What Traditions are to be held for A-  
 postolicall. p. 95.  
 The spirit is to teach all truth: how? p. 130.  
 God doth not miraculously reueale all  
 truth at once to any man. p. 313.  
 Truth manifested by one simple man, is  
 to be preferred before the iudgment  
 of neuer so many wise and learned in  
 a Councell. p. 249. 250.  
 Truth must be receiued, though deliue-  
 red by euill men. p. 143. 144.  
 Beleefe of euery truth is required as a  
 dutie of sanctification. p. 274.  
 The truth hath had witnessse of men  
 from

from time to time. p. 205.  
 From whom truth is hid. p. 82.  
 Euidence of truth, not visibilitie of the  
 church the means of conuersion. p. 204  
 The speedie conuersion of great multi-  
 tudes by preaching, a great argument  
 of truth. p. 205.  
 Truth with contention is better then a-  
 greement with Antichristianisme. p. 317  
 Without truth the greatest agreement is  
 but a conspiracy against God. p. 317.

V

The Protestants Churches haue meanes  
 to continue vnitie. p. 314.  
 Vniuersalitie. p. 65. Cannot be seene but  
 onely conceiued. p. 177. No certaine  
 marke of the Church. p. 293.  
 The state of the question concerning the  
 visibilitie of the Church. p. 197. 209. 219  
 Visibilitie of the Church. p. 174. 176. 198  
 201. 209. 214.

A Church may for a time be inuisible:  
 how? p. 202.  
 And yet the flock and Pastor know each  
 other. p. ead.  
 Why it was necessarie that the churches  
 at the first should be visible. p. 204. 205  
 The Catholicke Church inuisible. p. 209  
 To whom the churches are visible. p. 216  
*Voluntas signi, beneplaciti.* p. 58. 59.

W

The will of God ought to be a sufficient  
 reason of his doings to all men. p. 204  
 Mans free-will preferred before Gods  
 glorie by the Papists. p. 361.  
 Men commonly wonder at that they  
 vnderstand not. p. 27.  
 Good workes shall be rewarded, though  
 not vpon desert. 343.  
 Good workes are not made meritorious  
 by being dipt in Christs blood. p. 365.

*Faults escaped.*

Page. 61. line. 16. for scene, read said. p. 69. l. 9. for which, r. with. p. ead. l. 17.  
*Isidorus Clarus*, put out the comma. p. 74. l. 4. in the marg. for 13. r. 130. p. 80.  
 l. vlt. for with. r. which. p. 92. l. 28. for be, r. he. p. 93. l. 26. for yours, r. you. p. 96.  
 l. vlt. for expressly, r. properly. p. 97. l. 19. for rule, r. vse. p. 119. l. 24. put out, say.  
 p. 134. l. 17. in the mar. for *ubi*, r. *ubi*. p. 11. in the marg. for 2. r. 1. p. 163. l. 10.  
 for Church, r. Churches. p. ead. l. 13. for it, r. they. p. 180. l. 17. for haue men,  
 r. haue all men. p. 144. l. 7. in the marg. for lib, r. lit. p. 223. l. 35. for hereticke,  
 r. hereticks. p. 292. l. 5. in the marg. for Thophyl, r. Theophyl. p. 316. l. 4. in the  
 marg. for Goulact, r. Goulart. p. 292. l. 27. for from, r. for. p. 298. l. 5. for intend, r.  
 intended. p. 302. l. 27. for it self, r. in it selfe. p. 307. l. 8. put out, in. p. 309. l. 20.  
 for Christians, r. Christian. p. 321. l. 22. for you, r. your. p. 331. l. vlt. for implied,  
 r. applied. p. 339. l. 20. for and settled, r. and partly settled. p. 347. l. 22. for his, r.  
 a Popes. p. 347. l. 23. for his Maisters, r. Pius 5. his. p. 352. l. 27. for row. r. row.  
 p. 354. l. 34. for be, r. he. p. 367. l. 31. for is, r. it. p. 371. l. 17. for led, r. ved. p. 378.  
 l. 1. for Ethelbat, r. Ethelbert. p. 380. l. 8. for and the, r. and because the. p. 384.  
 l. 4. put out at. 386. l. 22. for purpose, r. purple. p. 412. l. 30. for we, r. were.